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The Christian Century

PUBLISHED WEEKLY

Hungary—The Other Side
By Alexis Mathe

Cleveland Strikes Out!
An Editorial

How My Mind Has Changed
By Nels F. S. Ferré

Weaseling in Washington
An Editorial

MARCH 23, 1949

In This Issue

NELS F. S. FERRE

has been Abbott professor of Christian theology at Andover-Newton Theological School, Newton Centre, Mass., since 1939. The author of the second article in the series on "How My Mind Has Changed in the Past Ten Years" was born in Sweden and came to this country when he was 13. He was graduated from Boston University and Andover-Newton and took master's and doctor's degrees from Harvard. John C. Bennett says of Ferré that he is "one of the most original and religiously sensitive among American theologians," and Henry P. Van Dusen describes him as "one of the most promising younger leaders of Christian thought in the United States." Among Dr. Ferré's books are *Swedish Contributions to Modern Theology*, 1939; *The Christian Fellowship*, 1940; *The Christian Faith*, 1942; *Faith and Reason*, 1946; and *Evil and the Christian Faith*, 1947.

ALEXIS MATHE

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JEAN BOSC

contributes to this issue the second of three articles on Protestant-Catholic relations in France. Dr. Bosc is minister of the oldest congregation of the Reformed Church in Paris. He writes regularly for *Réforme*, an influential weekly Protestant newspaper edited by Albert Finet, and has personally shared in the conversations with Catholic theologians and other leaders during recent years. The final article of the series will appear next week.

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Contents

EDITORIAL

Editorial Paragraphs 355
A Weasel Omission 358
Cleveland Strikes Out! 359
SIMEON STYLITES: Questionnaire on Barnabas 361

CONTRIBUTED ARTICLES

Beyond Liberalism and Neo-Orthodoxy, by Nels F. S. Ferré 362
Are Hungary's Churches Persecuted? by Alexis Mathe 364
France Between World Wars, by Jean Bosc 366

BOOKS

The Common Ventures of Life, by Elton Trueblood . 367
Books in Brief 368

CORRESPONDENCE 369

NEWS OF THE CHRISTIAN WORLD

Federal Council Conference 372
Cincinnati 372
Brazil 374
New York 374
Chicago 376
Detroit 377
Toronto 378
Memphis 380
W. Va.-Ky. 381

CURRENT FEATURE FILMS 382

The Christian Century

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Calendar of Coming Events

March 21-23. U.S.A. Conference of the World Council of Churches First Constituent Meeting, Evanston, Ill.
March 23-24. Virginia School of Alcoholic Studies, Richmond.
March 27. Chicago Sunday Evening Club; Reuben G. Gustavson, speaker.
March 27. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
March 27-29. Union Theological Seminary, Richmond, Va., Conference on Christian Vocation; D. Maurice Allan, Donald G. Miller, John Oliver Nelson, W. A. L. Sibley, speakers.
March 28. Boston Congregational Club Meeting, Old South Church; Walter Van Kirk, speaker.
March 28-30. International Religion and Labor Conference, Cincinnati. (National Religion and Labor Foundation Headquarters, New Haven, Conn.)
March 28-31. Disciples Third Washington Workshop on World Order, Washington, D. C.
March 28-April 1. National Lutheran Council Semi-annual Staff Meetings, Chicago.
April 1-3. Peacemakers' Conference on Non-Violent Action Against Conscription, War and Dictatorship, Chicago.
April 3. Chicago Sunday Evening Club; Bishop G. Bromley Oxnam, speaker.
April 3. Ford Hall Forum, Boston; Leo M. Cherne, speaker.
April 6-7. Joplin Ministerial Alliance Tri-State Institute for Ministers, Joplin, Mo.
April 17. Easter Sunday.
April 17. 27th annual Sunrise Easter Service on Mount Davidson, San Francisco.
April 18-21. 19th Annual Post-Easter Convocation, Colgate-Rochester Divinity School, Rochester, N. Y.; Ayer Lectures, Frederick W. Norwood; Rauschenbusch Lectures, Ralph H. Gabriel.
April 19-20. United Stewardship Council Committee Meetings, Buck Hill Falls, Pa.
April 19-21. National Temperance Movement Council on the New Approach to the Alcohol Problem, University of Chicago.
April 20. Federal Council of Churches Department of Evangelism, New York.
April 20-21. Evangelical and Reformed Church General Synod Special Meeting, Cleveland.
April 20-22. Associated Church Press, Washington, D. C.
April 21. General Commission on Chaplains Annual Meeting, Washington, D. C.
April 22-23. Federation of Lutheran Clubs' Convention, Cincinnati.
April 24-30. National Y.W.C.A. Week.
April 25. Boston Congregational Club Meeting, Old South Church; Joseph R. Sizoo, speaker.
April 25-27. Third Wisconsin Pastors' Conference, University of Wisconsin, Madison.
April 26-27. Easter Lectures, Bexley Hall, Gambier, Ohio; Massey H. Shepherd, Jr., speaker.
April 26-28. Yale Divinity School Annual Convocation; Lyman Beecher Lectures, Leslie Weatherhead; Taylor Lectures, James Muilenburg.
April 27. Midwest Council of Community Churches Conference, New Carlisle, Ind., Community Church.
May 1-8. National Family Week.
May 18-22. Southern Baptist Convention, Oklahoma City.
May 22. Rural Life Sunday.
May 26. Presbyterian, U.S., General Assembly, Montreat, N. C.
May 31-June 5. Northern Baptist Convention, San Francisco.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, MARCH 23, 1949 NUMBER 12

EDITORIAL

NOTHING IS more important in this time of social turmoil than that the church submit itself to the inner renewal which comes from faith in and obedience to its Lord. This renewal requires a clearer grasp of the meaning of the gospel for the whole life of man. Section III of the Amsterdam reports points out that "the influence of worshiping congregations upon the problems of society is very great when those congregations include people from many social groups. If the church can overcome the national and social barriers which now divide it, it can help society overcome those barriers. This is especially clear in the case of racial distinction. It is here that the church has failed most lamentably, where it has reflected and then by its example sanctified the racial prejudice that is rampant in the world. And yet it is here that today its guidance concerning what God wills for it is especially clear. . . . It cannot say a convincing word to society unless it takes steps to eliminate these practices from the Christian community because they contradict all that it believes about God's love for his children." *O gracious Father, we humbly beseech thee for thy holy church universal; that thou wouldst be pleased to fill it with all truth in all peace. Where it is corrupt, purify it; where it is in error, direct it; where it is amiss, reform it; where it is right, establish it; where it is in want, provide for it; where it is divided and rent asunder, make up the breaches of it, O thou Holy One of Israel. Amen.*

Fourth Week In Lent

Appeal for Help for Arab Refugees

LESSING J. ROSENWALD, president of the American Council for Judaism, has called for a united campaign by all the religious forces in this country to aid the Arabs who have fled from their homes in Palestine. In letters to the Federal Council of Churches, the National Catholic Welfare Conference, Church World Service and the Synagogue Council of America, Mr. Rosenwald asks that there shall be not only emergency help provided for these 750,000 new D.P.'s, but that plans be drawn for their "early repatriation, resettlement and social rehabilitation." So far as we are aware, this is the first appeal from an officer of an American Jewish organization in behalf of the Arab peasants who are the most pitiable victims of the recent fighting in Palestine. Unfortunately, the American Council for Judaism, for which Mr. Rosenwald speaks, has opposed political Zionism, and hence an appeal from that source is not likely to evoke much of a response in Jewish circles. However, that should not stop Christian agencies from redoubling their efforts. We are glad to see that Church World Service plans, as part of the "One Great Hour" radio appeal on March 26, to raise $200,000 in cash and 2,000,000 pounds of used clothing for this emergency. When it comes to permanent rehabilitation of the Arab refugees, no one at present seems to know the answer. The Israeli government is adamant in refusing to let them return to their old homes in Palestine. On the other hand, a correspondent of the London *Economist*, after pointing out that "there is no free rain-fed land from one end of the Fertile Crescent to the other," declares that the only possibilities of irrigation are in the regions of four rivers—the Jordan and Yarmuk, the Ghab valley in the middle Orontes, the upper Euphrates in Syria and the Tigris and Euphrates in Irak. If the West should develop these projected irrigation projects "very quickly indeed," it is estimated that "perhaps half or less of the total" of Arab refugees might be saved from death.

Britain Asks Child Feeding Cuts

THOSE who feel burdened in conscience and heart by the paucity of what is being done to aid child victims of the war must have been dismayed by Britain's attempt to get this reduced still more. On March 9 the British representative on the United Nations International Children's Emergency Fund asked that the feeding program which has been helping 1,500,000 children in Bulgaria, Rumania, Czechoslovakia and Poland be ended. He asserted that the situation in those countries is no longer critical, that their production of foods vital to child health and growth is back to prewar standards or above, and that the U.N. should shift the money it has been spending to feed children in these four countries to Latin America and the Far East. The British delegate pointed specially to India, Pakistan, Ceylon and Burma as spots where child feeding should be increased. The British proposal is not likely to pass the U.N. body at present, for a formidable array of other nations, including France and the United States, as well as Australia and Canada, has lined up against it. But the fact that the proposal was made should be a warning signal. Introduction of the resolution must have meant one of two things. Either it was a proposal to penalize the children of eastern and central Europe for their elders' political views, or it was an admission that recovery behind the iron curtain is ahead of that in

the rest of Europe. Some credence is lent the latter interpretation by the fact that Finland and Hungary (as well as France) have told the U.N. that they require no more feeding help. We fear, however, that the real motive was political. If it wasn't, we trust that the British government will lose no time in making that clear.

Trying to Limit Debate on The Atlantic Pact

AT CLEVELAND, John Foster Dulles called for ample time to study the proposed North Atlantic Defense Alliance before a decision is reached concerning it. Since it is now generally agreed that the North Atlantic pact will, if ratified, constitute the most drastic change in American policy since the announcement of the Monroe Doctrine, this plea for time for study would seem reasonable. But it does not fit in with the plans of the gentlemen in the state department and the Pentagon building. They have announced that the text of the alliance is to be made public on March 18, and the document signed on April 4. That gives just 17 days—only three days more than two weeks—between the first sight the American people will have of this fate-freighted instrument and the day their representative will put his signature to its commitments. And it now seems that this brief 17-day look will not be accompanied by any official information as to how much lend-lease appropriation will be asked to implement the new alliance. To be sure, signing the treaty is one thing and Senate ratification is another. It will be argued that however short the time before the signing, the Senate can debate ratification as long as it desires. However, there's a catch to that. Once the treaty has been signed, its merits will be pushed into the background, and all the emphasis will be on the old "we mustn't go back on our pledged word" argument. In this case that argument will be pushed with special emphasis, for the Atlantic pact is not something that Europeans have worked up and asked America to join, but the other way round. The *United States News* let that cat out when, in its March 11 issue, it said that Washington agents are now "traveling through the Mediterranean area in strict secrecy, sounding out reactions to a Mediterranean alliance to follow along after an Atlantic defense alliance. U.S. then would undertake to lend-lease arms to that part of the world as well as to western Europe."

Senators Will Investigate Malmedy Convictions

ACCORDING to reports from Germany, General Clay is still pondering what to do about the Germans convicted of participating in the Malmedy massacre who have not yet been hanged. When Justice Gordon Simpson of the Texas supreme court and Judge E. L. Van Roden of Pennsylvania made their original investigation for army Secretary Royall, they were so horrified at the methods used to obtain these convictions that they recommended commutations for 29 under sentence of death. General Clay, however, let six of these be hanged, and the army authorities apparently would be content to go on passing the buck back and forth indefinitely until all the Germans should be executed. Public opinion in this country, however, has now been aroused to such a degree that the army must take it into account. The report spoken of in these columns last week, in which another army board of review, while admitting the atrocities, again justified them as required by the difficulty of the case, has shocked the American people into demanding action to rescue the reputation of American justice. The Senate war investigating subcommittee, presided over by Senator Hoey of North Carolina, has voted unanimously to conduct an investigation. At the last moment, the Senate armed services committee tried to sidetrack the Hoey committee and substitute an inquiry that would have been loaded from the start in favor of an army whitewash. This, fortunately, has been averted. But it is questionable whether the army even yet realizes the extent to which the honor of the United States is involved. If the charges against the Malmedy prosecutors are true, they will be, as Judge Van Roden wrote, "a blot on the American conscience for eternity." But if they are true and not expiated, American justice will stand disgraced. Now, when the American press is commenting so savagely on trials in Hungary, Bulgaria and elsewhere, is hardly the time to let American justice be judged by the Malmedy convictions.

France Would Restore a Puppet Emperor

PARIS reports continue to insist that France has American support for its attempt to restore Bao Dai, the abdicated puppet emperor of Assam, as ruler of Indo-China. If this is true, it means that the United States is ready to back a gamble in this French colony which has even longer odds against it than the Dutch gamble in Indonesia. And it is hard to see why the United States should frown on what the Dutch are doing if it is prepared to approve what the French are about to try. If anything, there is more hope of a nominally democratic outcome in Indonesia than in the restoration of Bao Dai. Rumors in Paris whisper about naval stations to be given to the American navy in return for backing the French against the Viet Nam nationalists. If there is any such deal contemplated, the admirals in Washington should be warned that it is improbable any regime in Indo-China —republican, monarchist or colonial—could survive if it turned over naval bases to a third power. In any event, the chances of Bao Dai's ever setting up a firm government are so small that we remain incredulous at the French reports of American interest. Under the deal which Bao Dai forced from the French government before he would consent to leave his comfortable exile on the Riviera to take his chances on what will happen to him in Haiphong, Tongkin, Annam and Cochin-China are to be merged into "an independent Viet Nam within the French Commonwealth." But the independence of a state set up under such circumstances is an obvious farce. It will command no more popular support against the insurgents led by Ho Chi Minh than has the French army. So far, Ho Chi Minh has run the French ragged. But, it will be objected, isn't Ho Chi Minh a Communist, and must not the Communists be stopped from winning Indo-China? Puppet emperors are no way to stop them. In the long run, puppet

emperors are calculated to insure a Communist triumph. In Asia today, all such attempts to revive colonialism are priceless gifts to Communist propaganda.

New Spy Service Demands a Rubber-Stamp Congress

SOMETHING happened in Washington on March 7 which marks a new milestone in the degradation of the American democratic ideal. At the behest of the new spy service, the Central Intelligence Agency, the House of Representatives suspended its rules to pass, almost unanimously, a bill about which its members knew next to nothing, which they were not permitted to amend or publicly discuss, but which was reported in general terms to give legal status to the CIA and to grant it ample funds and a free hand for its operations. The only part of the bill at which the public was given even a peep was a provision permitting the CIA to bring 100 aliens into the United States every year for permanent residence without paying any attention to quota restrictions or immigration regulations and requirements. The mood in which Congress handled the bill was illustrated by two remarks which the press attributed to Representative Dewey Short of Missouri. On the day before the bill was rushed through, Mr. Short was quoted as telling the rules committee, "It's a pretty dirty business." When the bill came to the floor of the House he asserted that it would be "supreme folly" to debate its provisions in the open. Legislation in such secrecy as this means that the alleged interests of military security—which of course are what the army says they are—have priority, even in peacetime, over democratic and constitutional processes. If Congress is willing thus to reduce itself to a cipher, or a rubber stamp, at the behest of the defense services' spy agency, the safeguards of civilian control over government have all but disappeared. Secret legislation, unable to stand the light of day, means arbitrary government. It always has. It always will.

Decides for Protestants in New Mexico School Case

AFTER holding his decision under advisement since October, Judge T. Turner Hensley of Santa Fe announced a verdict in the New Mexico school case on March 12 which in all important points upheld the contentions of the Protestants who brought the action. So flagrant had been the use made of New Mexican public schools to promote Catholic interests by nuns and lay brothers employed as teachers that Judge Hensley declared he would sign injunctional orders which would (1) prohibit 143 nuns and lay brothers accused by the petitioners from ever again teaching in the public schools of the state; (2) require the removal of public schools now being held in 16 Roman Catholic buildings; (3) prohibit free bus transportation for pupils in parochial schools; (4) prohibit the issuing of free textbooks to parochial schools; (5) prohibit the teaching of sectarian doctrines in public schools; (6) prohibit the display of sectarian or religious symbols in public school classrooms; (7) prohibit the payment of public tax funds to teachers in parochial schools. Now the people of New Mexico are asking whether Judge Hensley's verdict will be appealed. While the case was being tried it was widely predicted that, however it turned out, it would be carried to a higher court. There are reports now that the Roman Catholic authorities, in the light of the testimony, are content to let the case be closed at this point. If there is an appeal, some New Mexican sources predict, it will come from the Protestants who believe that all Roman Catholic orders, and not simply the nuns and lay brothers who were individually involved, should be enjoined from further teaching in the public schools.

A Permanent Embassy At the Vatican?

CHICAGO newspaper offices recently heard rumors originating in South America that President Truman will shortly ask the Senate to ratify his appointment of a regular ambassador to the Vatican. Now Alf Landon, the 1936 presidential nominee of the Republican party, declares publicly that the United States should have a permanent embassy at the court of the pope. His reasons indicate that at least one Methodist has never heard of the World Council of Churches. He says, according to Religious News Service, that the Roman Catholic Church "is the only Christian body that is really organized on a worldwide scale." He also favors this diplomatic recognition because the Vatican vigorously opposes communism. We ascribe little importance to the rumor or to Mr. Landon's opinion. The first was probably a trial balloon and the second a headline-grabbing attempt on the part of a man whose views on public questions have ceased to attract attention. The Vatican embassy will end as it began—a presidential subterfuge whose main purpose was to garner Catholic votes. President Truman ought to redeem the pledges he has repeatedly made to terminate the services of this "personal representative with the rank of ambassador." The retention of Myron C. Taylor in this anomalous position constitutes an unwarranted violation of separation of church and state, an unfair singling out of one church for a recognition which is extended to no other, an affront to the Senate which is given by the Constitution the power of ratifying or rejecting diplomatic appointments, and an expenditure of public funds for aid to a church. Mr. Truman knows very well that he does not intend to risk the storm of public disapproval which a Senate debate over ratification of a forthright appointment of an ambassador to the Vatican would raise. He should therefore relieve Mr. Taylor of his responsibilities—whatever they are—without further delay.

Brief Comments on the Passing Scene

PRIME MINISTER MALAN has won another victory in South Africa's provincial elections. His Nationalist party now has a majority in the senate. He interprets this, naturally, as public endorsement of his *apartheid* (racial segregation) policy. Only the Dutch Reformed Church is supporting that policy, but the churches in South Africa find it no easier to influence public policy than in some

other countries. . . . Eleven persons in Philadelphia or its suburbs have notified the government that they are refusing to pay the part of their income taxes which they estimate would be spent for war preparations. Most of them are Quakers. . . . Social workers and penologists are rejoicing at the restoration of Dr. Miriam Van Waters to the superintendency of the Massachusetts reformatory for women. There is still widespread discussion as to why Dr. Van Waters was removed in the first place. About half the mail we have received from Massachusetts discussing the matter has blamed Democratic party politics; about half the Catholic Church. In any event, Dr. Van Waters is back where she has proved she rightly belongs. . . . Austria seems to be heading toward the same sort of fight over church schools that has racked its neighbors. Catholic leaders have declared that they will demand recognition of the church's "incontestable rights in the field of education," and state financing of church schools. Pastor Georg Traar, superintendent of the Vienna district of the Evangelical Church, says that the Evangelicals are about to adopt a new constitution based on complete separation of church and state, and that no state support of church schools is desired. Watch this issue develop into an international crisis just as it has in France, Hungary and Czechoslovakia. . . . Fr. Charles Carow, Brooklyn priest, renewed his fight at this year's convention of the American Bowling Congress to amend the A.B.C. constitution so that tournament bowling is not restricted to whites. He failed. Bowling thus remains one of the few American sports dedicated to racial discrimination. The bowling teams made up of members of church men's clubs could change that in a year if they wanted to initiate the campaign necessary to end such discrimination.

A Weasel Omission

THEODORE ROOSEVELT coined the expression, "the weasel word." A weasel word is one which, by juxtaposition with a meaningful word, sucks the meaning out of it. But the deliberate omission of a word in a certain context may sometimes perform the same trick. In the bill for federal aid to education (S.246) now before the Senate, we have an instance of this sort of trickery. By the omission of a single word at a vital spot, the whole purpose of the bill is changed.

The preamble of the bill states its purpose as follows: "To authorize the appropriation of funds to assist the states and territories in financing a minimum foundation education program of *public elementary and secondary schools,* and in reducing the inequalities of educational opportunities through *public elementary and secondary schools,* for the general welfare, and for other purposes." (Italics ours.)

Throughout the thirteen printed pages of the bill, the term "public school" or "public elementary and public secondary education" is used 21 times. At only one point in the entire text is the word "public" omitted in designating elementary and secondary education. This one omission occurs, however, in section 6, which consists of a single paragraph authorizing the method of disbursing the $300 million annual grant to the states. This is the most vital section of the bill. It reads as follows:

> Section 6. In order more nearly to equalize educational opportunities, the funds paid to a state from the funds appropriated under Section 3 of this act shall be available for disbursement by the state educational authority, either directly or through payments to local public school jurisdictions or other state public-education agencies, for any current expenditures for ["public" omitted here] elementary or secondary school purposes for which educational revenues derived from state or local sources may legally and constitutionally be expended in such state.

The absence of the word "public" in the place indicated above is a weasel omission. It sucks the meaning out of the purpose of the bill as that purpose is consistently and meticulously guarded at every other point throughout the entire text. This weasel omission points the bill away from *public* education and makes possible the use of federal money in aid of parochial schools in those states where laws permit such use.

There are several states which have such laws, and there are other states in which, without the sanction of any law, practices in violation of the federal Constitution are carried on or winked at by state or local authorities. On the enactment of this bill, parochial schools in these states will avail themselves of a portion of this federal grant. Thus the taxpayers of the whole nation will be compelled by law to support a religion in which the vast majority—five-sixths of them—do not believe. The unconstitutionality of this compulsion should be obvious. Congress is forbidden by the First Amendment to make any "law respecting an establishment of religion." This prohibition was clearly interpreted by the Supreme Court in the Champaign, Illinois, case as follows:

> Neither a state nor the federal government . . . can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt to teach or practice religion. Neither a state, nor the federal government can, openly or secretly, participate in the affairs of any religious organizations or groups, and vice versa.

Any state that is now diverting any of its own funds directly or indirectly under state laws, or in the absence of state laws, to the support of parochial schools is acting in defiance of the supreme law of the land. Its offense would only be aggravated by the disbursement of *federal* money to these prohibited purposes. Evidently the citizens of such a state have not sufficient patriotism to put a stop to the diversion of their own tax money to these illegal purposes. But the citizens of the nation should demand that Congress shall not aid and abet such states in diverting tax money taken from the nation as a whole to subsidize church schools.

This joker in the federal aid bill would have other results besides abetting those states whose laws now allow, or whose administrators of the law wink at, these illegal practices. Section 6, as it now stands, is an open invitation to all other states to divert a portion of the federal money to Catholic schools. That the Roman Catholic Church would, in every state, promptly avail itself of this invitation, there can be no doubt. The church

would proceed to put pressure on state legislatures to enact an appropriate law, or, where this could not be achieved, to gain the connivance of local authorities in winking at a practice which the federal law would seem to tolerate.

An honest Congress should not be caught in such legislative malpractice. This loophole was left in the federal aid bill on the theory that it was the intention of Congress to avoid any appearance of dictating to the states how the federal grant should be expended. But the restriction of the use of this federal money to public education would not be dictation to the states. It would only be a recognition by Congress of the limitation which the Constitution lays upon Congress itself. As the bill now stands, Congress would place itself in the position of conniving with those sectarian forces in the several states to violate the Constitution.

The self-respect and common honesty of Congress require that it shall not be guilty of playing a trick on the American people. The enactment of section 6 with the hidden omission of the word "public" would constitute such a trick. It seems strange that in the prolonged Senate debate over this section last year, no senator called attention pointedly to the omission of this word. Even Senator Donnell, whose amendment to prohibit the appropriation to parochial or private schools of any part of the federal subsidy was overwhelmingly defeated, did not perceive that his object could be attained by so simple an amendment as the insertion of the word "public" where it had been omitted. Such an amendment would have focused the debate at the point where it should have been focused, namely, whether Congress intends to subsidize parochial schools with federal money, or only public schools.

Throughout the bill, as we have pointed out, its purpose is strictly limited to public education. It is safe to say that the use of the word "public" in the 21 times in which reference is made to elementary and secondary education clearly indicates that the Senate really intends to subsidize public education only. The inclusion of this crucial word in the crucial paragraph on grounds of consistency and simple honesty could be expected to command the support of the large majority of the senators. Under this procedure, the religious issue could hardly be raised, as it was in the explicitly prohibitive amendment offered by Senator Donnell last year. The risk of political reprisals by the Roman Catholic Church against the senators voting for it would therefore be negligible.

The amendment we are advocating was proposed by "Protestants and Other Americans United for Separation of Church and State" in a resolution adopted at the first annual meeting of that organization last January. It has been transmitted to the Senate committee on labor and public welfare which is responsible for the bill. Senator Thomas of Utah is chairman of this committee. So far as is known, S.246 has not yet come from the subcommittee. There is, therefore, time for public opinion to express itself. Every senator should be made aware that the weasel omission of this critical word, which puts the federal government in the position of gratuitously offering to subsidize parochial schools, is resented by patriotic citizens who are determined that the separation of church and state shall be maintained. The opinion of citizens should be registered by letter to their own senators, strongly urging that, prior to voting on S.246, this one word "public" should be inserted in line 10 of section 6, before the words, "elementary or secondary school purposes." Should the bill pass in its present form, the tricky omission of this word would be an affront to the American people.

Cleveland Strikes Out!

THE THIRD National Study Conference of the Churches and World Order, which met in Cleveland March 8-11, capped the efforts of the churches in this field with a resounding anticlimax. The majority of the 400 Protestant leaders there, representing 35 denominations, were disillusioned by the course of political events, resentful of the pressures which they felt government was applying to their meeting and yet incapable of producing any clear lead for the churches on their own account. Their actions in the conference and the statements with which they concluded what they had to say on the floor were in most cases cautious and equivocal, secularistic and confused. The conference itself was groping, baffled and herd-minded. If this is the best the churches can do, it is to be hoped that the third national study conference will be the last.

Aside from a general discussion of the relation of the churches to international affairs, it is impossible to say what purposes the principal figures in the conference hoped the meeting would serve. But the developments in Cleveland suggest that some who went there may have gone with four objectives, all of a negative character, and that all were realized. These purposes apparently were (1) to prevent the conference from going on record in opposition to the Atlantic pact; (2) to get the conference to endorse regionalism as the now necessary principle of organization in international affairs; (3) to set the stage for a Protestant-Roman Catholic alliance in opposition to communism; and (4) generally to place the stamp of church approval on the bipartisan foreign policy of our government. Whether intended or not, these aims were achieved.

I

At the root of the confusion was the inability of the members of the conference to distinguish between differing and sometimes irreconcilable conceptions of the nature of power. In attempting to consider the moral use of American power, the delegates at first scrambled divine and economic, spiritual and political, moral and military power until distinctions had all but vanished. Gradually this confusion was polarized into recognition that there is a power of God "most needed in our world" and a power of state which must be exercised "as a trust." But the two forms of power never met, and the conference never did decide whether the reality with which it was most concerned lay in guns and goods or in God as he is revealed in Jesus Christ. It recognized dimly that power is the capacity to act and to produce an effect, but it never came to grips with the exercise of that capacity in relation to the nature of reality

in a universe where divine moral law and not Pentagon brass determines the consequences of our deeds.

It was inevitable that this theological fuzziness of the majority of the delegates should reflect itself in all the other decisions they made. It showed clearly, for example, in their discussion of the Atlantic pact. The conference voted *against* the principle of such a pact, it voted *for* the principle, and it voted that it could take no position upon the pact. It voted against the principle when it defeated a resolution introduced by Clifford P. Morehouse of the *Living Church* that European countries "should be effectively assured that the American nation will not stand idly by in the event of military attack upon them." It voted for the principle when it said in the "message" of the conference that "the United States can properly join its political power with that of other nations in such regional pacts as are authorized and encouraged by the United Nations charter." It voted to take no position when, in its action on the report of the section dealing with American policy in Europe, it declared: "We do not pass upon the proposed Atlantic pact because the final text is not available and time is not available for adequate study of its implications." If this is leadership, local churches and denominations may be excused if they find themselves unable to recognize it as such.

The conference was rightly concerned with Soviet-American relations, but it issued no call for an end to the cold war. It stressed the importance of economic and racial justice, but could not resist the temptation to resort to such name-calling phrases as "communist bacteria" when Bishop G. Bromley Oxnam insisted upon their inclusion. It held that "war with Soviet Russia is not inevitable" and that "contradictory ideologies can co-exist without armed conflict if propagated by methods of tolerance," without recognizing that the nature of communism makes tolerance of its opposite impossible or asking what that implies for Christians. It approved "defensive alliances" and regional pacts, although it admitted that "the most that can be achieved by military alliances is a temporary balance of power." It sought to cover its position on regionalism by references to articles 52 and 54 of the United Nations charter, but kept silent concerning article 53, which says that "no enforcement shall be taken under regional arrangements or by regional agencies without the authorization of the Security Council."

II

When the delegates boarded their trains to leave Cleveland, they were confronted by the *Cleveland Press's* screaming six-column headline: "Protestants Ask Vatican Parley to Save Religion." The conference had not actually done that, but after inconclusive debate it had "approved in principle" a report on freedom of religion and related human rights, which contained a proposal for a Vatican-World Council conference, and referred it to the executive committee of the Federal Council of Churches. It had also defeated an amendment proposed by Joseph Martin Dawson, Baptist representative in Washington, which urged "avoidance by the government of the United States of any political arrangements with any church which could be construed as an official alliance, actual or apparent; and the termination of the present discriminatory arrangement which places a personal representative of the President with rank of ambassador at the Vatican."

The majority of delegates probably favored this amendment, but they were overawed by the opposition of O. Frederick Nolde, Roswell P. Barnes and John Foster Dulles, whose main argument was that the conference could not at the same time criticize an arrangement with which the Vatican is obviously satisfied and ask it for a conference. Then the assembly, consistent in its inconsistency to the end, voted to name Spain with Hungary and Bulgaria as "totalitarian governments" which are offenders against religious liberty, and referred the whole matter to the Federal Council.

The Cleveland conference leaned heavily on John Foster Dulles, who spoke more frequently on the variety of subjects which were before it than any other person. He suffered defeat on only one of the main positions which he took during the meeting. That came during the debate on American policy and the Far East. He opposed a proposal coming from the floor that the United States should unilaterally withdraw Marshall plan funds from the Netherlands unless that government obeys United Nations orders with reference to Indonesia. His point was that it is dangerous to use such funds for political purposes. Ernest Fremont Tittle then rephrased the motion so that it asked our government "to seek through the Security Council of the United Nations in all possible ways, including economic sanctions if necessary, to bring about compliance by the Netherlands to the directives of the United Nations." Mr. Dulles opposed this also, on the ground that the dispute is now "in process of amicable solution," but he went down to defeat.

III

The most carefully drawn and distinctively Christian report of the conference came from the section which considered the most difficult question: American policy in the Far East. There were several reasons for this. First, the group was composed of delegates who knew what they were talking about. Second, their numbers were comparatively small. Third, they rejected national power as their frame of reference and took instead the world mission of American Protestant Christianity. They showed how the churches have been the channels of divine power in remarkable ministries in Asia, then turned and addressed themselves to our government in concrete and practical proposals looking toward peace and human welfare. Their success where other sections failed ought to provide a warning for all future conferences that the Christian church has nothing to say to the nation except when it takes its own world mission as its basic presupposition and rejects the attempt to sanctify nationalism and imperialism under any guise.

The report of the section dealing with the United Nations was useful and informative so long as it confined itself to recounting the considerable achievements and possibilities for improvement of the world organization. The statements of the conference generally lacked the note of Christian love. Its discussion of justice and human rights consistently dealt with these in terms of expediency, as means to curb Russia rather than to express Christian brotherhood. Amazing blind spots averted the vision of

the conference from the use in war of atomic and other weapons of mass destruction, the continuance of peacetime conscription, the reduction of our colossal arms budget, the curbing of our worldwide spy network, the threat of universal military training, the reduction of the number of military bases around the world or the relaxation of military domination of education, industry, commerce and science.

A frightened and shallow secularism was the unexpressed major premise of much of what was said at Cleveland. Early in the conference it produced in preliminary drafts some of the most arrogant language ever set down by a church assembly. Later, delegates suggested that this would make a bad impression abroad. So expediency proceeded to insert, sometimes over objections, words like "penitence," "humility," "stewardship" and "reconciliation," and wariness acted to recognize that it might just be possible that the Lord of history, standing within the shadows that this conference could not penetrate, was keeping watch above his own. But nobody suggested that the same deep-going repentance, involving a radical change in ways of life, which other nations will have to go through if the world finds peace, is appropriate for our own. That, with the sobering revelation which Cleveland has given us of ourselves, ought to be a sufficient call to prayer to keep us on our knees until a new generation arises, which may then hold a fourth conference.

Questionnaire on Barnabas

EDITOR THE CHRISTIAN CENTURY:

SIR: I have always tried to arrange my life systematically. (It is safe to say that, as my wife does not read my writings.) Now I have worked out a fair division of my time, a perfect golden mean. I give half of my time to trying to earn a living and hold down a job. I give the other half to answering questionnaires sent out by the personnel departments of all sorts of organizations and boards and schools and colleges, seeking detailed information about persons being considered for various posts. I could put in all my time filling out these questionnaires, but I think my job ought to get a break once in a while. (So does my boss.)

These long, four-page blanks are getting curiouser and curiouser. They make me long for the old days when life was simple. Then you got a letter asking, "How about Jones for a job as mail clerk, or third vice-president in charge of public relations?" You wrote back, "Sure I know him. He is an honest man with lots of stuff on the ball." Then you could do some work before lunch.

But our high-powered personnel boys and girls have put away such childish things as plain questions and simple answers and have gone in for depth psychology, psychiatry and mathematical measurements. The answer to every one of the thirty-nine questions has to be graded into degrees, to wit: a, b, c, d, e. I am looking for one going all the way to x, y, z any day now. For instance, a common query, "How does he adjust to differences in environment?," has space for five degrees of such adjustment. You are tempted to reply, "Oh, I think he would make the best of a bad mess." But you can't get away with anything so naive as that. You have to specify a, b, c, d or e. What is the difference between "d" and "e"? Does "d" mean, "He could stand having the man at the next desk whistling 'Buttons and Bows' all day"? And does the lower grade "e" mean that if he sat on a tack he might be somewhat unadjusted?

Likewise they want to know his "manner." Is he hearty, genial, cordial, pleasant, agreeable, charming, cheerful, enlivening, or merely entrancing? More adjectives than ever Roget conceived. When I reach the bottom of page four I exclaim, "Even an omniscient God could not know this much about any of his children!"

They are slicing it too thin. *Life* magazine had some pictures lately of a new machine that slices things to a ten-thousandth of an inch. Or was it a hundred-thousandth? (I hope our butcher does not see the pictures and get one of the machines. He is doing pretty well as it is.) But these personnel hounds slice it closer than that.

I long for the old days with more faith and less precision. Here in an ancient book we find an estimate of a man named Barnabas: "He was a good man, full of the Holy Ghost and of faith." How elementary and inadequate! If Barnabas were put through the up-to-date inquiries it would be something like this:

ELDERS OF THE CHURCH OF ANTIOCH:

Beloved in the Lord: Brother Barnabas has been nominated as Director of Religious Education in the First Church, Piraeus. This is an important post and we must have exact information. Please answer precisely.

1. Is he neat? How neat? A, b, c, d, e?
2. How do you rate his knowledge of Aristotle's philosophy? A, b, c, d, e?

BUREAU OF WEIGHTS AND STANDARDS,
Attic Board of Education.

There must be a moral to all this, but it eludes me—unless it is that I am fed up with measurements for the immeasurable. And I hereby command all boards, colleges and societies for what have you: "Show a little more faith and less psychology and mathematics. We are told on good authority to be as wise as serpents, but not to try to be as exact and infallible as comptometers."

Yours,
SIMEON STYLITES.

But Rather . . .

WHEN you are hungry,
Do not beg the rich for bread,
But ask that of the crust of some poor saint
Thy soul be fed.

When you are weary,
Do not seek the cushioned couch of leisured wealth,
But sink to rest upon the flattened mattress
Of the poor in health.

When you are angry,
Do not say a prayer for strength and peace,
But ask a blessing for the foe you've made,
And make a feast.

ETHEL YAKE.

Beyond Liberalism and Neo-Orthodoxy

Second Article on 'How My Mind Has Changed in the Last Decade'

By Nels F. S. Ferré

FOR ONE like myself whose interest is more in the future than in the past, the question of how my mind has changed is not easily answered. While my aim ordinarily is to think as little as possible in relation to the thoughts of others and as much as possible in relation to permanent truth, a discussion like this could hardly be meaningful to others except in relation to present thinking.

I was brought up in a fervently fundamentalist home and received an almost entirely liberal education. This background made urgent the reconciling of the warmth of an evangelical heart with the demands of an informed mind, a reconciliation which I have come to see can be brought about not by any falsification of fact but only by the adequate enlargement of faith.

I

My change of mind early in the decade can best be seen in relation to liberalism. In reaction to the intellectual inadequacy of fundamentalism I had become a typical liberal. My first intimation that such a thin diet was not necessary in order to be honest had already come to me while I was a student of the philosophy of science under Whitehead. A subsequent year in Sweden with Aulén and Nygren sharpened my doubt as to the adequacy of the liberal method; even so, I had to hold on to it until I could honestly see beyond it. Of course, if by liberalism is meant merely an open and critical mind which refuses to abandon the best light of reason, I hope that I shall always remain a liberal.

But my liberalism, at least, had meant in addition that man was naturally good and was free to use his reason as it is. I had therefore rebelled hotly against Nygren's pointing out that *agape,* God's completely unmerited love, which can be understood only through faith and received only through grace, was central to Christianity. But having once accepted this, the more I looked at myself and others in the light of that full fellowship-love in which I must live without thought of self apart from the fellowship, the more I saw the depth, strength and stubbornness of sin. The more clearly, too, I saw how our minds tend to rationalize our actual lives and to justify our own defensive ways of thinking. Then I began to grasp why liberalism lacked the power to set men free and to give them "all joy and peace in believing." I understood that reason could not be savingly free from distorting pressures apart from a new power of life through faith.

Liberalism failed to acknowledge that man is mostly a sinner, actually though not essentially, and that with regard to religion his reason is darkened by sin. When, however, I accepted the primacy of faith in God as *agape,* I experienced increasingly the living miracle of new perspectives. I began to have an inkling of what life is most seriously about. In order for us to be truly free and genuinely ourselves, God has weighted us most heavily toward self, but for us to find fellowship, he has also weighted us toward others, through both desire and duty. Since, however, neither freedom nor fellowship can be had except through God's purpose and power, we are, over against our immediate weighting, drawn most persistently up toward him. Only by seeing and accepting his purpose, therefore, can we become truly ourselves and find satisfying fellowship with others. Yet frustratingly we keep trying in our own might to tip up the scales to fellowship, so as not to have to give up that very isolated self which hides God from us and thwarts fellowship.

Faith and grace, our best friends, fulfill our lives and free our reason. Earthly life is part of God's patient pedagogy which leads us to a free and loving acceptance of his perfect will for us. In order responsibly to control us but not to determine us, God gave us good and evil consequences of both our being and doing. Years of physical suffering helped me to understand something of the problem of evil from within. As long as I believed in the natural goodness of man, however, I could not grasp the real need for evil as an intrinsic part of the process whereby God leads us from the drive to self-satisfaction and self-security—necessary for freedom—through an equally needed self-despair to God-security. Liberalism short-circuited the full function of fear and tried to socialize rather than to convert.

Neither did liberalism sense that the key to correct reasoning lies in the relation between God's eternal purpose and the historic process, that is, in the relation between eschatology and epistemology. It was mired in Greek philosophy or in scientism. A bright but steady light made me see that the implications for thought of the Christian presuppositions have always been frustrated by the basic incongruity between the Christian perspective and alien metaphysics. During this period I consequently decided to do what I could to remedy this lack by undertaking a series of volumes in which I attempt to reinterpret the Christian faith, especially by carrying its central revelation consistently to the periphery of human thinking.

II

It was then that I ran afoul of neo-orthodoxy. Heretofore I had welcomed it as a helpful corrective of a vapid liberalism. Now I came to see also the harm it could do. Obviously I was nettled by its secondary negations, desecrating nature, reason and man, and not by its primary affirmations as such: God-centricity, the primacy of faith, the return to the Bible, which constitute the heart of a renewed Christian faith and life. My objection to its primary stress was its *kind* of God, its *kind* of faith, and its *kind* of use of the Bible. The Christian God is through and through a God of intelligent, unlimited love, whose hiddenness and wrath are consequently to be conceived of in the light of that truth. The primacy of the Christian faith makes the fullest use of reason possible within it, freeing it from rationalizing and giving it a perspective

from which our problems of thought and life can be increasingly answered. The Christian use of the Bible takes *agape* for its central and constant criterion, making this the principle of selection, discrimination and arrangement, thereby allowing the Bible to be seen through its fullest revelation in Christ and in its widest possible use for the world.

Neo-orthodoxy came close to being a wounded wing of faith, representing mostly a general mood of irrationalism, despair, and existentialist revolt against an inadequate liberalism. It tended therefore to stress an unknown God, an absurd faith, and a narrow, self-sufficient Biblicism. I came to see that it was demonic rather than divine, that the creative and Christian truth it contained was mixed with cancerous doubts and errors. I saw it as a frustrated fundamentalism, a sophisticated revolt against liberalism somewhat indiscriminately driven by historic and intellectual skepticism, begging for the warmth and authority of the Christian faith and for the advantages of a biblical faith, but basically not strong enough in faith nor creative enough in insight to be captured by that fuller Christian faith that alone can set men free. Whether for the church or for personal life, it lacked the serene faith in the Holy Spirit which can bring strength out of weakness and clarity out of confusion.

III

This going beyond both liberalism and neo-orthodoxy applies also to the realm of social action. Ten years ago I accepted the social gospel of typical liberalism. Since man was by nature mostly good, he could be dealt with effectively, I felt, in terms of general education and legislation. With the outgrowing of this type of liberalism, the simple social gospel collapsed. Neither could I accept the prevailing attitudes of the neo-orthodox, for some of them gave up the task of world-transformation outright as being no intrinsic part of the gospel, while others accepted it in action but with no real, organic connection between the gospel and effective social reformation. Thus I could neither go on with the "social gospel" nor deny that world-transformation is essentially involved in the full gospel. Christian concern, I saw, requires the work of the whole man for all men and for all conditions of men, and the gospel itself bears on the entire level of creation as well as on the level of redemption.

What then was I to do? I had to recover the distinctive perspective of Christian social action and in it find appropriate methods for applying the gospel. This is the point on which I am now working. I have already come to see, however, that the distinctive dimension of Christian social action is the light and activity of the Holy Spirit through the fellowship of the concerned. This fellowship is the community of those who care because God's own *agape* dominates their lives, a community possible only when God is greatly understood and believed in and when lives are open in humility and weakness to the grace of God in the present power of the Holy Spirit.

The key to the method for applying the gospel, moreover, is the reaching by the power of the Spirit of those who live dominantly under the sway of self-seeking. Where recourse to mere experience, reason or convenience fails, Christians have the dimension and power of the Holy Spirit, who translates, transmits and transpowers the message. Since both discontinuity and continuity characterize the relation between the distinctively Christian community and the world in general, the method must be a combination of indirect and direct participation in social action. In any case, it has become clear to me that the present despair over the possibility of improving society is not a little due to lack of faith in the Holy Spirit as the controller and completer of God's purpose for history, here in human history and beyond in God's greater world.

IV

During this decade I also turned pacifist. Previously I had repudiated aggressive warfare as unchristian. I still accept the Christian responsibility for constructive force. To accept non-violence as the solely Christian method is to limit our obedience to God to the level of redemption, whereas God has first of all made us creatures in an actual world where, under him, we are responsible for the exercise of constructive compulsion. Christians are not exempt from the disagreeable choices and chores of ordinary life, which is dominated more by what men fear than by what they love. But more and more I have come to the conclusion that modern warfare is on such a scale and of such a nature that, regardless of what might be said of wars in the past, future wars can no longer be classified as constructive.

I realized, of course, that the world in general, because of its dominance by fear and its absorption in partial loyalties, could not accept so plain a fact. The real hope for the world, I began to believe, lay in the conversion of Christian leaders and, through them, of the church in general to this redemptive point of view. Since war was no longer a constructive situation, I had hoped that the church would dare through numberless leaders to work for a deep moral repentance, releasing spiritual springs for cooperative attitudes and actions, for the repudiation of so monstrous a thing as modern warfare, and for the serious turning to constructive supernationalism. I had not realized enough how much the world swayed the church and how dark the whole body can be when the light that is in it is darkness!

In this instance the basic perspective is certainly not a question as to whether or not we fight for the larger relative good on any side, but whether or not we fight with God against the demons that threaten to flatten and even to destroy human civilization. That might happen, because of our freedom; but God has a purpose with the world, and such an abuse of our liberty is blasphemy. On this point I felt deeply that the church must constitute the saving discontinuity that alone seems able to offer civilization constructive continuity.

I am no pacifist doctrinaire; I do not believe in the all-inclusiveness of the method of non-violence, and deplore its being made the center of the gospel; but I believe that the church cannot dodge taking a stand on the war issue by first finding for itself its own distinctive dimension. A pragmatic pacifist may be wrong in his analysis and we may have "one world" politically imposed upon us by military force. But then all the more the distinctive witness and work of the church are needed

as leavening to make it the kind of world we want. Whatever happens governmentally in relation to Russia, the signs are many, I believe, that the church which wields its own God-given weapons in humble faith cannot fail, in God's time and way, whatever the external situation, to be creative and redemptive. This seems to me a corner of history where the church is called on in a peculiar way to bear a special witness.

V

I have, furthermore, recently come to accept, in a new and more intense way, the need for prayer. I have always prayed, to be sure. But a heavy burden of personal pain, and an increasing sense of helplessness in the face of the world's lostness, prepared for a new start in a different dimension of life. I was also greatly helped by two friends, an Episcopalian and a Nazarene, to cultivate continuously personal prayer and surrendered devotion. I am finding that prayer, to be fully effective, must become almost a matter of a semi-autonomous co-consciousness. When this informal and continual fellowship with God is coupled with living with the works of the saints, beyond sincerity into simplicity, to use Fénelon's suggestion, life takes on an entirely new dimension, which gives a sustenance and a peace that the world never knows.

In liberalism, at least, I never knew how radically primary the Holy Spirit must be in the Christian life. Neo-orthodoxy too seems almost entirely to slight this dimension of the Holy Spirit as effectively transforming the personal life. Beyond both lies a dimension where utter passivity to God's grace flowers and bears the fruits of clearer seeing, more concerned action, bodily health and devoted stewardship.

As I look ahead with a personal peace and a physical strength beyond any I have ever known, I believe that we can even now have a day unparalleled in human history for creative adventure. God can give us, instead of dark death and destruction, a bright new Age of the Spirit. We have passed through an age of historical, psychological, philosophical, biblical and theological problems that have hindered an effective understanding and acceptance of the Christian faith. I see now that we have begun to gain our bearings, and need mostly the courage and the patience to appropriate and disseminate this fuller perspective.

If civilization remains, we shall have an exceptional chance to work out for all areas of life the unifying and saving perspective of our faith. The work to be done throughout the whole world in religion, in education, in the social sciences, in community life, in politics and economics, is staggering to contemplate. But if the eternal truth that God is sovereignly creative and redemptive love should be accepted in fuller faith throughout all regions of thought and as the norm and power for all actions, we could see "the Kingdom of God come with power" even in our generation.

Are Hungary's Churches Persecuted?

By Alexis Mathe

Budapest, March 4.

WHETHER there is freedom of religion in the other countries behind what the West has come to call the "iron curtain," I cannot say, for I have not left my native Hungary since the end of the war. But I know Hungary. Being a minister I also know church conditions in Hungary. And I can say in all sincerity that in this land which the press and radio of the West are representing as Communist-dominated, I have never had any difficulty in obtaining information on matters directly or indirectly relating to the churches and to religion in general. Nor have I ever had cause to fear meeting Protestant church leaders from abroad, rather large numbers of whom visited Hungary last year. Nor have I had reason, either before or since Amsterdam, to be wary about corresponding freely with church leaders in other countries.

The arrest, trial and conviction, first of Bishop Lajos Ordass, one of the leaders of the Hungarian Lutheran Church, then of Joseph Cardinal Mindszenty, Roman Catholic archbishop of Esztergon, has drawn the attention of the churches of the West to Hungary as nothing else ever did. Hardly had the world recovered breath after the shock of Mindszenty's conviction when fifteen Evangelical churchmen were brought to trial in Bulgaria. The same charges were raised against them as in the Ordass and Mindszenty cases, and equally severe sentences have been imposed. Consequently the West has reached the conclusion that Communism is determined to extirpate religion in every country that comes under its sway.

Is that conclusion well founded? Is it in line with the experience of Christians who have to live under this radically changed social order? And if their answer is no today, do they not show that they cannot read the signs of the times regarding what will come tomorrow and are living in a fool's paradise?

Speaking of Hungary only, the answer to all these questions is no. The last general elections held in this country, in August 1947, put the Communists in power. All the foreign Protestant leaders—Swiss, Czech, French, Dutch, British, American—who visited us during 1948 agreed that the spiritual life of the Hungarian churches had not been disturbed by any agency of political Communism. But most of those in other countries base their view of the Hungarian situation on what they read about the trials of churchmen and the "flimsy and absurd" evidence on which these men were convicted. And when they hear even Protestant leaders like Dr. Bell, the bishop of Chichester, condemn in harsh words the "mock trial" of Mindszenty, they are likely to forget that Karl Barth, after his sojourn among us early last year, expressed an

optimistic and encouraging view of church affairs here.

Curiously enough, it was not a church leader but a highly intelligent journalist—Kingsley Martin, editor of the well known *New Statesman and Nation* of London—who, no doubt enlightened by his recent visit here, put the gist of church events in Hungary into this single sentence: "What Communism has done in predominantly Catholic countries, like Poland and Hungary, is to destroy the immense and unjustifiable wealth of the church, to distribute its great estates and begin the process (long ago completed in the Western world) of secularizing education and undermining, by a variety of means, the political influence of the church." One is tempted to add a quotation from the Latin poet, *Hinc illae lacrimae*—"Hence these tears."

A Blunder Worse Than Sin

In any case, even a superficial analysis of Mr. Martin's statement makes it clear why the Vatican is so anxious to convince the outside world that what has been happening in Hungary is a savage persecution of religion by godless and inhuman Communism. Rome will never admit that the Communists are bringing up to date a political order that was almost hopelessly retarded. The fact is, of course, that in Hungary especially the Roman Catholic Church has been the very embodiment of the old feudalistic and capitalistic regime. And it committed the unpardonable blunder (a blunder of this sort, said Talleyrand, is worse than a sin) of casting in its lot with a bankrupt social order. Now it is panic-stricken.

But what, Westerners will ask, has this to do with a Protestant leader like Bishop Ordass? A great deal, unbelievable as it may seem. It is true that Hungary's two historic Protestant churches, the Reformed and the Evangelical, were persecuted for centuries by the Hapsburg dynasty and its staunch partisan, the Roman Catholic Church. But in the sixties of the last century government policy began to change. The sad truth is that during the past eighty years these churches gradually succumbed to bribery in the form of state subsidies, landed estates and political privileges for their bishops (for instance, the right to sit as lords spiritual alongside Roman Catholic prelates in the upper house of parliament), and sundry other favors. That is why many of our Protestant church leaders, notably Lutheran Bishop Ordass and Reformed Bishop Ladislas Ravasz, have followed the Roman Catholic lead in opposing the present regime, which has stripped the churches of their lands and political influence and deprived them of their precious privileges.

Case of Bishop Ordass

The fate that has befallen Mindszenty, Ordass and Ravasz is their personal tragedy rather than the result of a methodical persecution of religion. Since I am a Protestant, I shall not comment on the case of Catholic Cardinal Mindszenty, but I should like to say a word about Bishop Ordass' personal tragedy. The bishop, unfortunately, allowed his political convictions to influence his duties and activities as a church leader. This alone might not have done much harm if only he could have understood what other Protestant church leaders admitted: that nationalization of the parochial schools, though painful, was no injustice to the churches. But Bishop Ordass remained unbendingly stubborn, and his choice of Rev. Alexander Vargas as secretary of the synod, and thus as his immediate subordinate, brought him into trouble. Mr. Vargas, it seems, lacked at least some of the qualifications for his position.

As is well known, after the war American Lutheran churches sent large sums to help their sister church in Hungary. These gifts were handled by Vargas, who, to put it mildly, neglected to be as cautious and accurate in his financial transactions as he should have been. It is easy to understand that he overlooked or transgressed some of the technical requirements of the countless and complicated foreign exchange regulations which are in force in Hungary, as in most European countries. But he also kept books in a confused and inexperienced manner—so much so that it has been admitted in Lutheran circles that large sums cannot be accounted for. This, however, was apart from the judicial process. That was the result of legal irregularities, and naturally involved Bishop Ordass as a responsible official. The punishment for "crimes" of this sort is severe. But it should be noted that the court gave Bishop Ordass the mildest possible sentence.

Political Meddling the Issue

It is easy and perhaps tempting, though rather irresponsible, to interpret this case and Cardinal Mindszenty's as proof that Communism is determined to liquidate religion. As I have said, I cannot speak authoritatively about what is happening in other Communist-dominated countries. As concerns Hungary, however, I make bold to state that such an interpretation is sheer nonsense. What the Communists have done is exactly what Kingsley Martin said: they have deprived the churches of political influence. This may be a cause for resentment in the eyes of such high ecclesiastical dignitaries as the Archbishop of Canterbury and the Bishop of Chichester, who undoubtedly have political influence and presumably would be sorry to lose it. But there are other Protestants who think that the possession of political influence is a drawback rather than a privilege for any church that desires to be faithful to its Christian calling and service.

This indeed is the view now taken by many churches in Hungary, and even by Bishop Ravasz, who said in his farewell address to the assembly of his diocese: "The greatest error a church could commit would be to tie its fate to a discredited social order, instead of concentrating all its energies on preaching the gospel and working in the fields of missions, religious education and charity."

I am fully sensible of my responsibility when I state that church life in this truly Christian sense is a great deal freer in Hungary today than were the government-subsidized churches under the old regime, which demanded all-out loyalty in return for its support. The present government of Hungary is still paying subsidies to the churches, but these will be gradually decreased over the next twenty years, so that by 1968 all the churches will be self-supporting. Meanwhile, so far as they recognize and accept Hungary's new way of social and economic life and refrain from meddling in politics, they are assured of exactly the same kind of religious liberty that the churches of the Protestant West enjoy.

The Second Article in a Series of Three on Protestant-Catholic Relations in France

France Between World Wars

By Jean Bosc

THE YEARS that separated the two world wars witnessed a very important transformation in the relations between Catholics and Protestants in France. It would be unwise to be overly optimistic about this development or to conclude that the attitude of either church as a whole changed deeply during this period. After all, it was only little groups of the two faiths that made contact with each other, and even today the church members who are interested in the problem of unity form only weak minorities. But through their quality and leavening power these groups have exercised a profound influence. To them is due the emergence of the new spiritual climate which was mentioned in the preceding article.

Among the factors that have played a role in this evolution, three appear to me decisive; namely, the development of the ecumenical movement, the return to the Bible and the revival of theology.

Catholics Could Not Be Ignored

As is well known, concern for the unity of the church, which already had claimed a number of people before the First World War, particularly at the international mission conference at Edinburgh (1910), became more and more widespread after 1918—witness the conferences at Stockholm (1925) and at Lausanne (1927). The Roman Church refused to participate in these assemblies. Indeed in his encyclical *Mortalium animos* (1928) the pope went so far as to condemn the ecumenical movement officially. Nevertheless, in France at least, the presence of Catholicism could not be ignored; by force of circumstance, efforts at rapprochement had formally to include the Roman Catholics.

The first organization in which the ecumenical concern became manifest was the French Federation of Christian Student Associations. This was not surprising. Students are often freer than others, and more easily rid themselves of traditional prejudices. And the federation, although inspired and directed by Protestants, was interconfessional. Contacts were made and relations established the more easily because of the presence of representatives of a third faith, the Orthodox of the Russian emigration. Little study groups were formed in which, as individuals, Catholics, Protestants and Orthodox confronted their respective positions. A little later certain professors, several of whom had been members of the F.F.C.S.A., set up the "Friendship" movement, the chief aim of which was to promote contacts and organize circles among the members to study the teaching of the various faiths.

The first and perhaps greatest benefit accruing from these meetings was that they taught the participants to know each other and to know their respective churches. In the past Catholics and Protestants had too often viewed each other only externally, in the light of surface prejudices or polemical affirmations. Now a prolonged human contact permitted each to uncover the source and foundations of the other's religious attitude and of his church's spirituality.

Entering the Religious Life of Others

Better still, this human contact sometimes took the form of a truly common life. Every year the F.F.C.S.A. organized a two- or three-day ecumenical retreat in which an equal number of Catholics, Protestants and Orthodox took part. Every subject on the program was successively studied according to the conceptions of each of the faiths. Moreover, at each retreat a Catholic mass, an Orthodox rite and a Protestant service were celebrated, to which all were invited. This opportunity for each to enter into the cult life of the others surely did much to create a spirit of true understanding. A professor in the Orthodox Institute at Paris told me one day that he had come to understand the character and significance of the Reformation only when for the first time he took part in a Protestant communion service.

When the Protestant students of the federation launched this ecumenical undertaking, they mentally dissociated themselves as far as possible—at least in the beginning—from the confession to which they belonged. They distrusted the existing churches and thought that the problem of unity could not be solved unless they took a position above these churches, especially above their own church. But step by step as the ecumenical quest went on, those who gave themselves up to it were led back to an increasing consciousness of their own church. They came to realize that unity was not to be found in a vague sentimentalism, but had to take its starting point in a thorough understanding of the divisions among the churches.

Difficulties Frankly Faced

Thus the ecumenical task gained a great deal in clarity, for there were fewer attempts to juggle away the difficulties. For example, everyone who attended the interconfessional meetings was aware that the Roman Church could conceive of unity only as a return of the other confessions to Rome, while the Protestant church posited as a condition of unity a reformation within the Catholic Church itself. With this as a background, the search for mutual understanding gained much in clarity and sincerity. The presence of theologians in the study groups undoubtedly had much to do with this development and with the earnestness of the ecumenical quest. On the Catholic side, Father Congar, a Dominican, played an important part during this preliminary period, along with others.

A second factor mentioned above—the renaissance of Bible study—lent a very serious and profound character to Catholic-Protestant relations. This renaissance came from the Protestant side. After all, the churches of the Reformation are the churches of the Bible, and it cannot

be said that they ever abandoned the sacred book which is their foundation. But theological liberalism had appallingly diminished the authority of Scripture, which had become less and less the daily food and rule of life of Protestants. So the churches of the Reformation had to return straightway to study of the Bible and submission to its authority. Thus it was that biblical studies became the center of the activities of that federation of Christian students in which ecumenicalism developed.

Catholic Return to the Bible

But—what was much more important and much more new—in the Roman Church also there was a return to the Bible. This book which hitherto had been forbidden to Catholics was now put into their hands. In 1936 Madeleine Chasles published a volume, *A Catholic Faces the Bible,* in which she told of her own experiences and called upon her co-religionists to open the Word of God. She supported her summons by quoting several papal encyclicals which encouraged this practice. As a matter of fact, for many years before she wrote her book Mme. Chasles and her husband had been carrying on a lecture campaign among Catholics to develop Bible reading in their church. At times their action may have seemed a little strange and too reminiscent of Protestantism. But their initiative was not unique. Msgr. Chevrot, the regular Lenten preacher at Notre Dame in Paris, one year made his sermons a commentary on the Gospels. The publishing house directed by the Dominicans, the Editions Cerf, encouraged the study of Holy Scripture in every way through its publications. This movement toward the Bible was on the whole one in which the Catholics took part.

There is little point in asking how far the fact that they found themselves gathered around the same book, which both recognized as the Word of God, developed better relations between Protestants and Catholics. Certainly in itself this was not sufficient to do away with the difficulties, for side by side with the Bible Catholics have always recognized the authority of tradition, and beyond both they bow before the infallibility of the pope. Indeed, union is even pushed farther off through this common interest in Holy Writ. Nevertheless the Bible brings the members of the two faiths together; it makes it possible for them to have a language that is in some degree common; and it leads both to rediscover that they share certain basic affirmations. And that is a great deal.

New Protestant Theology Draws Attention

A final element that has undoubtedly contributed much to create the new spiritual climate is the theological revival which has taken place within Protestantism. To be sure, all this is interconnected, for the theological revival is a consequence of the return to the Bible. One of its most important effects, so far as concerns us here, is that as never before it drew the attention of Catholicism to Protestantism. Theological liberalism was too negative, too much tainted with humanism and rationalism to interest Catholic theologians except on the intellectual level. But when, starting in 1920 in Germany and in 1928 in France, Neo-Calvinism and especially the theology of Karl Barth made their appearance, many Catholic theologians began to suspect that, perhaps for the first time since the Reformation, they had to deal with an adversary of real stature. When Karl Barth came to Paris in 1934 to give a series of lectures, Jacques Maritain, Etienne Gilson (professor at the College of France and well known Thomist) and eminent Dominican and Jesuit fathers sat in the first row and listened attentively as he delivered his rigorous critique of the Roman attitude.

So great an interest on the part of Catholicism for Protestantism was a new thing. It was later manifested in many ways. Father Congar, the Dominican mentioned above, who, incidentally, every year celebrates a mass on St. Bartholomew's Day in token of penitence, published a whole series of articles on Protestantism in the *Vie Intellectuelle* between 1935 and 1940. It was likewise a Dominican who told me: "Barth's theology is a great temptation for us." And another said: "We used to think that some Protestants were Christians in spite of their church; now we are forced to recognize that many are Christians *because* of their church."

All that is new. Plainly the years between the two wars brought a decisive turning in Catholic-Protestant relations in France. Have the subsequent years seen a confirmation of that movement? Are we justified in viewing the future with optimism? We shall see in the next article.

BOOKS

Four Basic Experiences

THE COMMON VENTURES OF LIFE. *By Elton Trueblood. Harper & Brothers, $1.00.*

MORE than a decade ago Brooks Atkinson, then drama critic of the *New York Times,* said: "This is a troubled moment in world history. Yet the present is as spiritually minded in the widest sense of the term as any period in modern times, and one reason why it looks so troubled is because modern standards of moral judgment are becoming high. For what are the rights of man which are foremost in everyone's thoughts . . . what are they but concrete evidence of spiritual awakening?" Well, the failure of men to practice these moral judgments, or to make dominant the spiritual realities to which Mr. Atkinson thought they were awakening, soon led to global war and our present postwar exaggerated troubles. Nevertheless there is still evidence that high ideals survive and the hunger for spiritual values is strong.

But we may hope for no world recovery until somehow the hiatus is bridged between what men know is good to do and what they actually do. With profound insight into this necessity, Elton Trueblood sends forth another slim volume to point the way. His purpose is an ambitious one and would be a hopeless one if he undertook to cover very much ground. Wisely he limits himself to four basic and inevitable experiences of life: marriage, birth, work and death. These he calls "the common ventures of life" because they are universal and make or break every person. He is right in assuming, as did Jesus, that successful persons are prerequisite to a successful society and that world redemption begins with the saving of individuals when their experiences are brought within an adequate religious frame of reference.

Dr. Trueblood prefaces his treatment of the four primary

experiences with a plea for the recovery of wholeness, for along with modern psychologists he holds that man is a psychic-biological entity. He points out that this view of human nature is grounded in the Christian tradition. He then declares that "that religion will have most meaning which touches common life redemptively at the most points." Indeed, Christianity is true to itself only when it glorifies the very stuff of common existence and influences the way we eat, work, love, think, dream and die.

So clear and concise are the chapters which deal respectively with marriage, birth, work and death that no brief review can adequately suggest the gist of them. One can only hint at what the readers (may there be many of them!) may expect to find. Marriage is described as a sacrament rather than a contract, but it is treated realistically rather than sentimentally. Birth is called a gift of God which makes every family potentially a holy family. Work is labeled creative production the worth of which depends upon the permanence of what is produced. Death is said to be beyond knowledge but within the framework of faith.

The final chapter, the one on death, is by all odds the weakest chapter of the book. Here the writer too greatly limits himself, giving but scant attention to how greatly faith or lack of faith in one's own individual immortality affects daily living. He rightly condemns as pagan many of our modern burial practices, but his suggestions for improving them are both ambiguous and unrealistic.

The book is intended for those within and without the church who are seeking a vital religious faith. It is to be hoped that it will be read by thousands of people who crave a religious view of life but for some reason or other have not found it within the churches they have irregularly attended.

TALMAGE C. JOHNSON.

Books in Brief

THE RENAISSANCE PHILOSOPHY OF MAN. *Edited by Ernst Cassirer, Paul Oskar Kristeller and John Herman Randall, Jr. University of Chicago Press, $5.00.* It has often, and truly, been said that the character of the Renaissance was determined by its new sense of the dignity, freedom and competence of human nature and the intrinsic goodness of life. This also is the starting point for the argument of those who regard the Renaissance as the fork in the road where the modern world took the wrong turn—the one that led away from God. But the Renaissance philosophy of man was no such simple declaration of independence, and no such consistent body of doctrine, as these generalizations suggest. This notable volume is source material on that theme. It contains selections from the writings of Petrarch, Lorenzo Valla, Ficino, Pico della Mirandola, Pomponazzi and Juan Luis Vives, with helpful introductions and bibliographies. One of the most interesting selections in the book (and one of the very few fairly familiar ones) is Petrarch's famous description of his ascent of Mont Ventoux, an episode which is the foundation for the saying (probably not true) that Petrarch was the first man who ever climbed a mountain to get the view as an esthetic experience. By his own account of it, what he got was not so much an enjoyment of the scenery as a spiritual awakening—by discovering an analogy between his reluctance to take the stiff path to the summit and his previous reluctance to abandon the sensual life and make the hard ascent to virtue. Valla, most famous for becoming the first historical and literary critic in his proof that the "Donation of Constantine" was a forgery and a fraud, here writes on free will and aims to show that God's foreknowledge does not compromise man's liberty. Pico's "Oration on the Dignity of Man," now for the first time translated into English, was designed as a lecture introductory to the disputation which he proposed in defense of 900 theses. That was at Rome in 1486, when the precocious Pico was 23 years old. The pope gently squelched the proposal and Pico moved on to better company with the Platonist Ficino in Florence. The "oration" is a brilliant exposition of free will, the value of philosophy and the unity of truth. The most substantial item in the volume is Pomponazzi's "On Immortality," a blend of humanism with scientific naturalism which gives all the arguments and all the answers to all the arguments on both sides and, after apparently cutting most of the ground from under belief, ends with an affirmation that the soul is immortal—"always submitting myself in this and in other matters to the Apostolic See."

CEREMONY OF INNOCENCE. *By Elizabeth Charlotte Webster. Harcourt, $2.75.* Anatole France might have written this novel, in one of his slightly less caustic moods. It has much of his satire upon religious institutions and conventional respectability, and much of his whimsicality of thought and piquancy of style. After its first publication in South Africa, the author's home, one critic wrote: "What prose! Evelyn Waugh could be proud of having written it." That is too high praise for Waugh. He couldn't. The central character is Sybil, a novice in an Anglican convent in a South African town. She becomes clairvoyant and sees through the pious pretense of some of her mates and superiors in the convent and some of the local churchmen, but also sees the simple goodness of others. She inadvertently exercises a healing power she did not know she had, and that makes a terrific sensation. The mother superior is greatly peeved that the convent's peace should be disturbed by throngs of people waiting to be healed. Also, and still more alarmingly, Sybil becomes pregnant, not through succumbing to any temptation of the flesh but deliberately in order to produce a child who "will one day help to liberate mankind [and] . . . bridge the gulf twixt this sphere and the next." After that, the messianic air becomes more tense, and the reader may have an uncomfortable feeling that the analogies with the nativity story are a little too close. If some say "blasphemy," one will know why they say it. But the use of holy things is no more irreverent in intention than in some of the old mystery plays, and it is much more subtle.

ESSENCE OF HINDUISM. *By Swami Nikhilananda. Beacon Press, $1.75.* For a very much simplified statement of the central concepts of Hinduism (in 118 small pages) by a thoroughly competent exponent, this interesting volume should meet the need of those who will be satisfied with so little and whet the appetite of those who want more. The exposition is in three parts. The first gives recognition to the more universal aspects of religion and also describes "the four yogas" and some other distinctive Hindu contributions. The second presents an Oriental view of what is requisite for the "transformation of Western culture into a spiritual culture." Basic to this is a realization of "the evil effect of work" and the great danger involved in having material possessions. America is in dollar-danger. "The power of money has mainly built up the contemporary American culture. The laboratories, libraries, educational institutions, art museums and other similar organizations, which are the pride of this country and which have been conferring great boons upon the outside world, could not have been established without the power of money." The second of the sentences is truer than the first. Wouldn't it occur to a swami that all these things could not have been produced without

the power of something else also, besides money? It appears, on the same page, that America "owes a great debt to humanity" which can be paid only with money. "Think of the unnumbered human beings in Asia and Africa and the devastated parts of Europe who are looking to America for economic succor . . ." That's right. It does, and they are. America does not seem to be entirely unmindful of its debt to humanity. But the exhortation to greater liberality does not come persuasively when linked with the implication that any nation which is self-supporting is spiritually inferior to those who practice yoga while waiting for relief from the crassly materialistic West. The third part is an excellent exposition and defense of the Hindu conception of immortality. W.E.G.

CORRESPONDENCE

Would Lincoln Be in Trouble?

SIR: Your editorial asks: "Is the Communist party a group of people holding certain social and political views within the framework of liberty provided by our Constitution? Or is it a conspiracy for the overthrow of our government and the destruction of the Constitution?" and asserts in answer, "As a matter of fact, it is the latter."

Those who read, as a ritual in observance of his birthday anniversary, Abraham Lincoln's First Inaugural, found, in pertinent context, these words: "This country with its institutions belongs to the people who inhabit it. Whenever they shall grow weary of the existing government they can exercise their constitutional right of amending it, or their revolutionary right to dismember and overthrow it."

Would Abraham Lincoln, if he had uttered these words in Washington last month, find himself today a defendant in Judge Medina's court? I am not a Communist, have never been a Communist, and if my conception of Communism is correct will never be a Communist, but—well, I am wondering.

Grove City, Pa. MORGAN BARNES.

A Doctor Replies

SIR: I read with much concern your editorial of March 2, "The A.M.A. Feels the Pressure." Writing you this morning seems more important to me than seeing patients. It is unlike you to quote a few hand-picked semi-truths and base a conclusion upon them. Research workers who win Nobel prizes know no more about the practical side of medicine than the editor of a religious periodical.

Regarding Brooklyn, I am told that that society has recent European arrivals without patients, who have plenty of time to air their views and who would appreciate being presented by the government with the same income as men who have spent years in building up a practice. You might inquire of the Brooklyn society how many members they have who are ready to practice medicine in our sparsely populated needy states, even under state medicine. I venture, not one.

You state that the A.M.A.'s "horror" of state medicine is not clear. May I clarify? We fear for the people, those of you who have not seen political medicine tried. The plain truth is that state medicine has been a failure from the medical point of view in every country in which it has been tried thus far. It is estimated that under state medicine one worker is required, in addition to doctors and nurses, for every 100 persons served. Thus at the outset over one million "friends of the party" would be in line for government jobs. Could it be that some of the advocates of the changes have friends who need jobs?

The A.M.A. rejected the Blue Cross program as it was first proposed, accepted it when changes were made which rendered it acceptable. Such "concession" is logical, is it not?

I am only one of the "little group" of 150,000 who "run the A.M.A.," so do not take my remarks too seriously. But publish them, won't you?

Oak Park, Ill. CHARLES A. SILER.

Protestants *Are* Queer

SIR: I am a Catholic and Protestant inconsistency is a source of puzzlement to me. The Christian Century mixes me up even more. Try as hard as I can, I cannot figure out why it is that they won't give up one pinch of their dogmas, and hammer at the Catholic Church to be more liberal and dispense with a few of its own; why they stir up a hornet's nest over a few nuns teaching in public schools lest the Protestant children learn to regard the pope as head of the church or start praying to saints, then get behind a campaign to get the *Nation* into the public schools regardless of the fact that that magazine attacks papal infallibility and prayers to saints; teach that the miracles related in the New Testament actually happened, then denounce all miracles as unscientific, particularly those happening to Catholics; talk about liberty, and deny Negroes entry into thousands of their churches; teach and preach the Sermon on the Mount, then adopt the pagan philosophy that poverty is the cause of evil; denounce birth control as godless from the pulpit in one decade, then proclaim it as Christian in the next; set up Protestant schools for centuries, then decide they are undemocratic; teach that the Bible is the inspired word of God, then allow their ministers to perform wedding ceremonies between divorced couples; recite the Apostles' Creed's "I believe in the communion of saints" (which nobody I have ever met has any idea what it means), then poke fun at Catholics for mumbling meaningless prayers; go to church on Sundays by the hundreds with a Bible under their arms, then can't agree on the meaning of a single verse; argue that the home is the place for religious instruction, then never bother about instruction; argue that another place for religious instruction is the Sunday school, then show up when they feel like it. You figure it out; it's too much for my poor, weak brain.

Washington, D. C. MARILYN WOODS.

Church Colleges

SIR: President Giersbach's letter published in your issue of Feb. 23 calls for comment. He deplores the fact that church support for Christian colleges has declined markedly in recent years. And who does not deplore it? Yet who is more to blame for this deplorable situation than the colleges themselves? They have become the victims of their own shortsightedness.

After the First World War it became fashionable for many church-related colleges, particularly of the more liberal persuasion, to cut loose from their denominational moorings and proudly proclaim that they were non-sectarian, free and independent. In those days academic freedom was riding high and income from endowment investments was yielding 5 per cent or better. More than one so-called Christian college had on its faculty men who disdained all forms of organized religion and some even flaunted the fact that they were not "Christian."

Times have changed! The erstwhile church-related schools are pretty sick of a quarter-century of orphanhood. Now they wonder why on earth the churches are so unenthusiastic and cool to appeals for financial help. (Endowments don't yield 5 per cent any longer). The answer is clear. The churches can be realistic too. They don't like being kicked in the teeth by their own children.

I believe that once our Christian colleges recognize their true role and act upon it, they will attract new resources of support from the churches. But they must feel more bound by the Christian tradition than by the accrediting agencies. As a matter of fact the hegemony of these latter may be about over. There are things of considerably more importance in life than adding up hours, courses and credits into degrees. Undoubtedly it was the recognition of this that led Chancellor Hutchins

and the University of Chicago into a radical adventure in college education.

Some colleges may feel that since they are not big like the university they cannot be brave. Nonsense! Some small colleges have done it. Large universities risk their lives too when they adventure along new lines. A college will be just as strong as the convictions held by its administration and faculty. Courage in educational adventure when sincere in its purpose to develop young minds and hearts in creative ways will find hitherto untapped resources of financial support—regardless of what the North Central or any other hidebound accrediting agency may think of it.

First Congregational Church, De Kalb, Ill. STILES LESSLY.

Brotherhood Has Limits

SIR: The author of the article, "They Put Meaning into Brotherhood" (Feb. 16), has denuded the term "brotherhood" of all its New Testament content. No man is my Christian brother unless he has been redeemed by the Lord Jesus Christ. The Bible nowhere teaches me that God is the universal Father of all mankind. He is the universal Creator, but creatorship leaves out of account the whole concept of human sin and of the redemption that is wrought in Christ. I could cite many passages of Scripture which show that some people have God as their father and others the devil.

It follows from this that there are two families, the family of God and the family of the evil one. We are the sons of God if we have been redeemed by the precious blood of the Lord Jesus Christ. If sons, then we are brothers in the same family. But if we have not been redeemed, then we are not brothers at all but the opposite. From all this you can see that I do not regard the phrase, "the fatherhood of God and the brotherhood of man," as a Christian phrase. The very fact that Jewish rabbis accept that phrase tells me that it is not Christian.

Immanuel Presbyterian Church, Cleveland, Ohio. LEROY C. HENSEL.

What Happens?

SIR: The questions asked by your correspondent, Charles D. Ebersole of Osseo, Wis., are perfectly fair and frank and deserve a frank and open answer. The answer will depend, of course, on the denomination of the respondent and upon the beliefs of the church to which he belongs. I am a member of the Lutheran Church—Missouri Synod.

Mr. Ebersole phrased his first question very happily when he asked: "What, very specifically, do the several closed communion groups believe actually would happen to themselves and to others . . . ?" As a Lutheran who shares the belief of the Augsburg Confession that "the body and blood of Christ are truly present and are distributed to those who eat in the Supper of the Lord," I believe that something actually happens whenever holy communion is celebrated; namely, that each participant receives the body and blood of Christ for good or ill. The sacred elements according to my belief are not an inert substance to which my personal faith must add its power (like sugar pills which rely for their effectiveness on the suggestibility of the patient) but are a powerful spiritual medicine whose effectiveness is inherent in itself, producing an effect which may be beneficial or detrimental, depending upon the spiritual condition of the recipient.

Therefore, just as the use of powerful drugs whose effect is ambivalent is restricted by a physician's examination and prescription, so our church believes that anyone participating with us in holy communion "without a proper sense of the body" (to use Moffatt's translation of I Cor. 11:29) would eat and drink to his own condemnation. For that reason our church will exclude those from receiving the sacrament who do not share our faith in the real presence of the body and blood of Christ.

What would happen if a Lutheran participated in the communion of a Congregational church? Nothing, except that a Lutheran could by his participation either publicly deny his own belief or else make out of this sacrament of fellowship and unity a ceremony of disagreement and schism.

Finally, "To what extent do the several closed communion groups consider the several other denominations to be Christian?" can be briefly answered. The Lutheran Church, in its official publications, recognizes other denominations as Christian as long as they teach the fundamental facts of Christian faith: the holy trinity, the essential deity of Jesus Christ and his all-sufficient atonement.

Brooklyn, N. Y. WALTER C. DAIB.

SIR: A correspondent inquires, "What would happen if members of other denominations partook of communion with them in their own church—as, Congregationalists in a Lutheran church?"

The Lutherans, having no building in Charlotte, for five years have been holding services in the chapel of the Methodist church every Sunday afternoon. Last Sunday, the Methodists held communion, and some Lutherans knelt with the Methodists, participating in the holy sacrament. What happened? Nothing. That is, no observable natural or supernatural explosions, nor were there any miraculous signs portending disaster or blessings. Nor did anybody think of it as having any significant meaning for good or evil, for present or future. It is not at all likely that the Methodists and Lutherans who knelt together so much as thought of it as anything unusual. It frequently happens when the Methodists have communion service.

For several years, and until quite recently, the Protestant Episcopal congregation had no building and they held their services in the chapel early on Sunday morning. We then had an Episcopal service at 9:00, a Methodist at 10:30, and a Lutheran at 9:00, all under the same roof. We now have a new roof; but it was the wear and tear of the weather, not the internal combustion of denominational ideas, that made the new roof a necessity. The relationship that the arrangements occasioned has been one of the happiest of my ministry; and I have yet to hear a Methodist say that we should break it off. The ministers of these churches are grand friends.

We must be quite stupid though, because it has gone on year after year with us having no thoughts or theories of ecumenicity, in its relation to what we have been doing. I wonder if the brethren who write most prolifically about that to us new term, know what is involved in it. And after reading Amsterdam, I am doubting that the people who do know were there.

WILLIAM E. BECKETT.
Lawrence Avenue Methodist Church, Charlotte, Mich.

Reformation by Convention

SIR: A few years ago I wrote an article for The Christian Century in which I suggested the advisability of calling a mass convention or conference of all those in America who sympathized with the democratic ideals which, through the Protestant Reformation, have entered into our American heritage. I received some scores of letters from every part of the country approving the project, but nothing further came of it.

Much water has run over the dam since then, and we have had numerous programs brought forward for unification of American Protestantism in the face of the serious pressures which now threaten its existence. I doubt whether any organizational efforts will prove adequate to meet the present need. I still feel that a great mass convention, which should attract a larger attendance than the Catholic eucharistic congresses, would galvanize Protestant sentiment and awaken the bulk of its adherents to a realization of the crisis which confronts them. At such a meeting the history, purpose and results of the Reformation should be set forth by the most competent and talented speakers available in the ranks of worldwide Protestantism. Such a meeting would attract widespread comment on the part of the radio and the press and would, no doubt, call forth many sermons and addresses, to say nothing of books, pamphlets and other literature.

In my judgment, it will require some such dramatic mobilization of Protestant sentiment if the forces which are now trying to stamp out our Reformation heritage are to be checkmated and overcome. To carry the project suggested into effect should not prove too difficult. Surely Protestants have sufficient material resources, intelligence and organizational skill to make real the

idea herein suggested. Time is of the essence, however, and if anything is to be done, it should be attempted soon.

FREDERICK D. KERSHNER.
Head, Dept. of Christian Doctrine.
School of Religion,
Butler University,
Indianapolis, Ind.

Canadian Church Salaries

SIR: In an editorial in your issue of March 9, the writer, after quoting from a pamphlet recently issued by a national laymen's group in the United Church of Canada, refers to "the democratic equalization of salaries which the United Church wisely observes." Absolute equality of salary in this, the largest Protestant church in Canada, is found only on home mission student fields. The Home Mission Board does its best to obtain certain minimum stipends for its workers, both lay and ordained, on its many aid-receiving charges. Presbyteries also attempt to insure that all their member-charges pay at least the home mission minimum salary for married men of $1,800 and living quarters. Though the present laymen's movement is a forward step, the worthy aim of equalizing all ministers' salaries is still far from realization. Probably the writer meant to indicate that there is a real effort being made by the United Church to achieve the observance of democratic standards in this regard—an effort which, as he notes, has not yet been made here.

Tenafly, N. J. ROBERT E. CAMPBELL.

Mindszenty Is a C.O.

SIR: If our press is right, the Hungarian cardinal's stand is that of a conscientious objector. Then why don't the papers that are so exercised about his fate take up the cause of those who stand true to the faith against anti-Christian forces by refusing to register for murder?

Neoga, Ill. PAUL CATON.

Inconsistent Archbishop?

SIR: With great interest I read a news note in the Century of Feb. 2, telling of a pastoral letter written by Archbishop John T. McNicholas to warn his members away from birth control. The archbishop stated that "the church has no power to authorize sinful acts, no power to set aside laws of nature and laws of God." In this he places himself in a position of conformity to divine law in a sense with which his church has differed most boastfully over many years. To the confusion of many Protestants, the papacy has in many publications stated a confidence in its power over divine law, claiming also that the action of Protestants in following its lead is an acknowledgment of papal pre-eminence.

One of the most concise statements of this claim is in the *Catholic Universe Bulletin*, Aug. 14, 1942: "The church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-Day Adventist is the only consistent Protestant." (See also *Catholic World*, March 1894; *The Question Box Answers*, pp. 254, 255; *Manual of Christian Doctrine*, p. 67; *Convert's Catechism*, p. 50, and others.)

Does Archbishop McNicholas intend to herald in his church a new respect for "laws of God" or is his statement only one of many instances when consistency has been sacrificed to publicity and prestige?

College Place, Wash. FRANK C. HUTCHINS.

Disagrees with Dr. Chao

SIR: I have just read the letter from Dr. T. C. Chao of Yenching University, "Days of Rejoicing in China," in your issue of March 2. I have profound respect for Dr. Chao's integrity, his philosophy and his deeply spiritual religion. But I fear that his letter will give a very misleading impression.

After Dr. Chao's terrible prison experiences during the Japanese occupation and after the way the Communist guerrillas have acted in rural regions, I can well understand his rejoicing at the change of tactics by the Communists when they came to Peiping. The group which came to Yenching was headed by some of their young social idealists, graduates and former students of Yenching (the union Christian university) and of Tsinghua (the government university built by returned Boxer indemnity funds). However, with the countryside dotted with ruined, looted and deserted churches and mission stations in Hopei, Honan, Shantung and Shansi, I cannot understand his rejoicing in the victory of the Communists. Already there are several martyrs to this Communist reign of terror. Dr. Chao is certainly not rejoicing over such things; he is merely ignoring this set of facts as unavoidable concomitants of civil war for which he blames not the Communists but the national government.

I know whereof I speak. I was present at Changli, Hopei, during the first Communist raid of May 18-19, 1947, when six of us missionaries gathered in one residence and watched the looting of the other residences and the burning of one, the systematic looting of all relief supplies, of the schools and the looting of the hospital of all medicines, instruments, equipment, yes, even the ticking of the mattresses and pillows.

Communism in China is not only an idealistic social reform movement of loyal Chinese. It is also a definite part of the communist world revolution, militant, aggressive, fanatical, destructive, anti-Christian and anti-American. Dr. Chao says correctly, "Christianity in China today is in need of a shake-up and Communism does this admirably." But how is he going to continue the School of Religion and Yenching University? Will the Communists provide the necessary funds? No! Will they allow these funds to come in from America and Britain? Already they have registered an emphatic "No!" How are they eating at Yenching these days of valueless money and no incomes? The comptroller is borrowing rice and flour from the local merchants to be paid in kind or equivalent after the storm has passed. And who will pay? Not the Communists, but those hated "capitalists and imperialists"—the Christians of America and Britain.

Los Angeles, Calif. EDWARD J. WINANS.

Protest from a D.P.

SIR: Having spent four years in Germany as a displaced person I have had ample opportunity to watch the western democracies at work. For us who have come from behind the iron curtain these four years have been our first and only experience with democracy. And the experience has been disastrous. Had I been a Communist I would have kept quiet in silent exultation.

The plight of the Russian refugees is particularly sad. Four years ago they were chased by American and British M.P.'s to be handed over to the "Soviet ally" as supposed collaborators. Now they are exalted as democratically minded opponents of Stalin's totalitarian tyranny. Many of them who succeeded in escaping compulsory repatriation have a brother, sister or son in one of the innumerable Russian labor camps behind the iron curtain, thanks to some overzealous American or British official. All this has deeply undermined their faith in the sincerity of the democracies.

Most of them fear that a sudden friendly change of policy toward Russia might make them again a "bargaining point." After the bitter experience of their first years under what was praised as democracy, they have no reason to believe that human rights are respected as an absolute, and not a relative, value. Don't forget that they have had no other experience of democracy than their four years in Germany, and that what they have been taught in Russia is that there is no difference between "capitalist" democracy and fascism. And very little has been done to disprove this.

Most Russian refugees in Germany are now out of a job, penniless and without rights. They have very little hope of ever having their wrongs redressed by anybody. So our last hope is that private initiative, which has been instrumental in the United States in promoting a great many humanitarian movements, may at least partially straighten out a position that results from too much "policy" and "planning" where there should be a little more respect for the vanishing principles of personal freedom and individual enterprise.

Hamburg, Germany. O. ANISIMOV.

NEWS of the CHRISTIAN WORLD

Cleveland Conference Seeks Moral Basis for Use of America's Power

More than 400 Delegates from 35 Denominations Debate the Churches' Relation to U.S. Government's Foreign Policy—Approve Regional Pacts as Means to Security

By Harold E. Fey

CLEVELAND, March 11.—"Moral Responsibility and United States Power" was the title of the message to the churches issued by the third National Study Conference of the Churches on World Order, which adjourned here today. The 400 officially appointed delegates from 35 denominations were convened by the department of international justice and good will of the Federal Council of Churches. Similar conferences were held at Delaware, Ohio, in 1942 and at Cleveland in 1945. The chairman of the plenary sessions here was William Scarlett, Protestant Episcopal bishop of St. Louis. Addresses were given by John Foster Dulles, Walter M. Horton, Francis B. Sayre, Mrs. Leslie E. Swain, Howard Y. McClusky, Reinhold Niebuhr and G. Bromley Oxnam, Methodist bishop of New York.

Dulles Warns Washington

The conference opened with an address by John Foster Dulles, Presbyterian layman, international lawyer and chief American delegate to the United Nations Assembly, which was chiefly notable for its warning that the Scandinavian nations should not be pressed into signing the proposed Atlantic pact. Mr. Dulles was also chairman of the committee on message, which remained in session throughout the night preceding adjournment bringing together the actions of sectional groups in a summarizing statement. This statement has eleven sections, each containing from one to seven paragraphs.

The message opens with the statement that the meeting had concentrated its attention on the moral use of United States power. Noting that our nation has recently emerged "as materially the most powerful on earth," the conference declared that "to use our power rightly requires the moral and spiritual insight which is derived from the Christian faith." It said that "we seek that our nation shall resist both the temptation to use its power irresponsibly and the temptation to flee the responsibilities of its power." It recognized that "power is a trust for which we are accountable to God." Although "freedom-loving peoples look to us for leadership," it is still an open question whether "we have the spiritual power which fits us for such leadership."

Dangers of Power

The dangers of worldly power were summarized in the third section of the message. These are pride, inexperience and the loss of sensitivity to human values and suffering. The statement then dealt with positive uses of power which have led us, since the war, to give away about $30 billion worth of goods. Other positive uses suggested were to stop revolutionary movements in east Asia and elsewhere by backing President Truman's suggestion that this country aid underdeveloped nations. "We need not commend or seek to stabilize whatever or whomever communism attacks. Our material support should principally serve to sustain, fortify and enlarge human freedom and healthy economic and social conditions. Otherwise we become overextended materially and discredited morally."

Justice Throughout Earth

With reference to relations with Russia, the message recognized that use of American power is necessary to protect nations which cannot protect themselves from Communist violence and terrorism. "There is, however, great danger that such use of power may in fact lead to war." The statement reaffirmed "our calm conviction that war with the Soviet Union is not inevitable, and we believe it is improbable, given proper use by the United States of its powerful influence." This requires keeping open the channels of negotiation and strengthening what the message called "good society." "Our major attention should be directed to establishing justice within the condition of freedom throughout the earth."

The conference called upon the American people "to give the United Nations their loyal support and to make apparent their desire that their government use to the full the possibilities of the U.N." It asked for extension of the Christian missionary movement as a means of securing common acceptance of moral principles without which law and order cannot be established. In the next section the message said that "since the foundation for a universal structure of law and order is still inadequate, the United States can properly join its political power with that of other nations in such regional pacts as are authorized and encouraged by the United Nations Charter."

We'll Disarm if Others Do

Concerning the arms race, the message said that "the goal of multilateral and balanced reduction of armaments, subject to adequate international inspection and control, should be kept at the forefront of our national policy." The conference welcomed the emergence of large numbers of colonial peoples into independence and said the United States should help them. It called for greater efforts to place civilians instead of military men in positions of control of American power.

Task of the Churches

In all this the churches have a special task, said the message in conclusion. They have helped prepare the present moral climate of the nation, which is more favorable to international cooperation. They should sharpen still further the sense of moral obligation, mitigate pride, urge the assumption of larger responsibilities and "preach the majesty of God" to those who would make national interests the end of our action. The churches should oppose those who would seek security in military power or atomic weapons and emphasize that security is found instead "in a more perfect mutual support of all freedom-loving peoples." Against breeders of hysteria they should "seek to preserve a sense of

(Continued on page 382)

Resigns on F.E.P. Issue

President of Cincinnati Church Council Says Its Views Differ from His

CINCINNATI, March 8.—Stating that "it is no longer consistent for me, holding the views I do, to remain as head of the council of churches, which holds the views it does," O. Slack Barrett last week resigned as head of the Cincinnati interchurch organization. His action came after the council had voted 41 to 7 to adopt a motion approving the principles, aims and purposes of the fair employment practices measure before the Ohio legislature. Elaborating his position, Mr. Barrett said: "I am convinced that our governments, state and national, are overloaded with responsibility, and that church people, rather than going to the government to increase that responsibility, should in their own communities be lightening the responsibility of government. We should not, as a church body, go to our government with any kind of request. That should be done by individuals."

To Study Council's Constitution

During the council meeting at which the resolution was adopted it was pointed out that the pastors were voting on a question without knowing the wishes of their congregations upon it. The council's constitution makes no provision for lay membership. Consequently, Kemper B. McComb, executive secretary, has appointed a committee to study the council's constitution and policy. It is made up of three members of the council and seven other laymen and ministers. Charles P. Taft, one of the three council members on the committee, pointed out during the meeting that the Federal Council of Churches last December adopted a strong human rights resolution, and said it had been his impression that the local body had taken similar action a year ago.

Two Congregations Share One Building

Two congregations in the downtown "German" section of Cincinnati will use the same building for their worship services, but at different hours, as the result of the recent sale of the building of St. Peter and St. Paul United Church of Christ to the Church of God of the Mountain Assembly. Until full possession of the United church is given to the purchasers 18 months hence, the former congregation will hold its services at 11 o'clock on Sunday mornings,

and the Assembly of God group immediately afterward. The United church, which represents a merger of the St. Peter and the St. Paul Evangelical Congregational churches, has accumulated a fund of $150,000 and plans a new building in the suburban area.

Jehovah's Witnesses Granted Use of School Building

The Cincinnati board of education has granted permission to the Cheviot company of Jehovah's Witnesses to use the music room at Western Hills high school for its Sunday afternoon services. Decision to grant the permission was made after the board had asked the city solicitor's office for an opinion on the legality of the move, in view of the 1948 Supreme Court ruling barring use of public school buildings for religious purposes during school hours. The assistant city solicitor pointed out that in the "Champaign case" on which the court made its ruling, religious instruction "had been set up as a part of the public school education program," which is not the case in the present situation.

Hold Daily Noonday Lenten Services

The interdenominational noonday Lenten services sponsored at Christ Church daily by the council of churches of Greater Cincinnati were opened by Bishop Henry W. Hobson of the Episcopal diocese of Southern Ohio. Other speakers scheduled are President Walter Pope Binns of William Jewell College at Liberty, Mo.; Ganse Little of Broad Street Presbyterian Church, Columbus; Bishop G. Ashton Oldham of the Episcopal diocese of Albany; James M. Lichliter, pastor of Emmanuel Church, Webster Groves, Mo.; E. Frank Salmon of the Church of the Holy Trinity, Philadelphia; and F. Gerald Ensley, pastor of the North Broadway Methodist Church, Columbus. Dr. Pope and Dr. Ensley are newcomers to the series.

And So Forth

Lowell H. Palmer, for 13 years a pastor in this city and moderator of the Cincinnati presbytery 1945-47, has been named executive secretary of the Cincinnati presbytery. He succeeds Russell G. Bisnett, who has been called to the Findlay (Ohio) Presbyterian Church.

Plans are under way for a new building to replace Christ Episcopal Church's 114-year-old structure. Nelson M. Burroughs is rector.

R. J. HURLES.

Rockland County Churchmen Hear of World Council

At the Dutch Reformed church in Spring Valley, N.Y., on Feb. 28, 175 lay and clerical leaders from Protestant churches in Rockland county met to learn how the World Council of Churches operates, what its aims are and what they can do locally to implement ecumenical ideas. Speakers were Edgar Chandler, Congregationalist, and Clarence C. Stoughton, Lutheran, both of whom were official delegates to the Amsterdam assembly. Fessenden A. Nichols, rector of Christ Church of Ramapo at Suffern, acted as moderator. The need for lay participation and leadership in evangelism, theological study and stewardship was emphasized.

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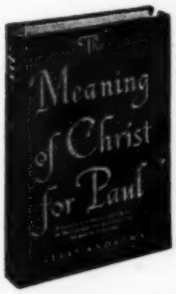

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São Paulo Helps Build Cathedral

Action of City Council Hailed by Brazil Cardinal as 'Right' in View of Catholicism's Preponderance

São Paulo, Brazil, Feb. 21.—In his open-air speech on this city's "founding day," Jan. 25, Roman Catholic Cardinal Carmelo took occasion to declare that since Catholicism is the religion of Brazilians and a part of their culture, it was right for the city council to help with the building of the new São Paulo cathedral. The city will contribute about $40,000 to this project. Protestants and liberals in general are against the grant, not only on sectarian grounds but because the country's constitution does not favor any one form of worship. But so far they have made no formal protest. In his speech Cardinal Carmelo referred to "anti-national, unpatriotic minorities," among which he classed the Protestants. "I love the 'Sauls,' the enemies of the church," he said, "but they must follow the example of Saul and become 'Pauls.'"

In Santa Cruz do Rio Pardo, a small town in this state, Catholic priests recently conducted a Bible-burning. It is reported that their action was dictated by foreign priests.

Public Protest Against Mindszenty Sentence

Obedient to the call of Cardinal Camara of Rio de Janeiro, Catholics on Feb. 16 staged a great demonstration of protest against the "persecution" of Cardinal Mindszenty in Hungary. There was a eucharistic procession, and the president of the republic and other officials were invited. The cardinal declares that what happened in Hungary may happen in Brazil unless we remove the causes of communism, which he describes as an "expression of the atheism and materialism of our age." The sentencing of Mindszenty, he said, is a "wound to man and to the church of Christ, which is injured in her most august part—the sacred hierarchy of the apostolic succession." Practically everyone in Brazil—clergy and laymen alike—agrees that the trial marked a threat to the fundamental freedoms of man. The liberal newspaper *State of São Paulo* reiterated daily that Christendom was being tried by communism.

Denies Charge that Amsterdam Was 'Political'

Unitas, liberal Protestant review, denies the charge made recently by the *State of São Paulo* that the Amsterdam assembly of the World Council of Churches was "mainly political" whereas the Lambeth conference was "purely religious." It also denies the contention of the Russians that Amsterdam was anti-Communist, pointing out that the assembly did not exhibit a reactionary attitude against communism, did not favor Christian political parties and did not condemn any political power; rather, it criticized the non-Christian aspects of both communism and capitalism. *Unitas* explains that the Protestant churches operate in the sphere of principles, that by their nature they cannot interfere in politics as the Catholic and Orthodox churches have done. "The conference followed the ideas of such great Christian thinkers as Berdyaev, Temple and Niebuhr on the relation of Christianity to the social order," the review concludes.

Discusses Protestantism And Literature

In an article on Protestantism and literature published recently in *Unitas*, Roger Bastide, French Protestant sociologist now lecturing at the University of São Paulo, says that although French Protestants are not numerous they have made a rich contribution to the literature of their country. He pointed out that their works are not known in Brazil. (There is wide acquaintance with French literature in this country, but because the people are mostly Catholics, Protestant writings have been little circulated.) Professor Bastide recommended that Protestant youth in Brazil get to know the book *Protestantism and Literature*, published in France. He denied that John Calvin condemned art; Calvin considered art a "profane" vocation, but he did not prohibit it for Christians, simply holding that no forms of art except music should "enter the temple" because art was intended to "please the senses."

Compares Protestant, Catholic Statistics in Brazil

Epaminondas Amaral, liberal minister and author of several books, says that Protestants should not be discouraged by the fact that statistics show that Catholicism gained more new members than they did last year. The Catholic figures, he pointed out, list everyone baptized, including children, whereas the Protestant statistics list only the new communicants. Total Protestant communicants last year numbered more than a million. Dr. Amaral praises the U.S. Congregational Christian General Assembly for naming a woman as its moderator last year. He notes that the tendency of Protestantism in the U.S. is to give to laymen an increasingly active and important part in religious activities.

Two Protestant Journals Will Be Merged

The *Christian Cooperator*, magazine edited by liberal Protestants in Brazil, is to be united with the *Christian World*. Miguel Rizzo, editor of *Unitas*, will cooperate in publishing the new paper, and many of the most representative ministers and laymen of the Protestant churches have been invited to join in sponsoring it. Fundamentalists will not be interested in the new project. When the merger is complete, Brazil will have two important liberal Protestant journals: *Unitas*, for evangelization outside the churches, preaching Christianity as a system of principles; and the new paper, orienting people who already belong to Protestant churches in the problems of their daily life and of religion.

João Del Nero.

Recognize Episcopal Radio Achievement

The *Pulpit Digest* early in March presened a plaque to Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church in recognition of his denomination's effective program of radio evangelism.

Oxnam Censures All 'Red-Baiters'

Accepting 'Churchman' Award, Methodist Bishop Says They Only Play into Hands of the Communists

New York, March 9.—In accepting the *Churchman's* annual award last week for his "promotion of good will and better understanding among all peoples," Bishop G. Bromley Oxnam attacked those who "label progressives as Reds." The dinner at which the award was made climaxed a week-long controversy during which several prominent persons withdrew as sponsors, probably because the unofficial Protestant Episcopal magazine and its editor, Guy Emery Shipler, have been attacked for allegedly pro-Communist sympathies. Bishop Oxnam said that representations made to him to turn down the award "ran the gamut from request to demand to threat." Asserting that he did not favor communism and regarded it as a worldwide conspiracy, the Methodist leader charged that calling patriotic citizens "Communists" is a "new form of lynching—lynching by label." Those who do this, he said, "know nothing about Marxism, Russia or the real menace of communism; they simply play into the hands of the Reds." Other speakers at the dinner were Rabbi Abba Hillel Silver, Prof. Harlow Shapley of Harvard, Halford E. Luccock of Yale Divinity School, who presented the award, and Editor Shipler. The scroll given to Bishop Oxnam called him a "fearless preacher and an inspired American" who has worked "tirelessly for the reign of God."

Says Christians Should Not Hate Russians

At an all-day pre-Lenten assembly sponsored last Tuesday at West Park Presbyterian Church by Manhattan ministers, Henry Smith Leiper, head of the American section of the World Council of Churches, declared that a world community cannot be attained unless greater concern is shown by Christians for Russians as individuals. "Some Christians in America talk about destroying 200 million Russians like a lot of rats," he said. "If we do not care about the 90 million Christians in Russia we are not going to have a world community. Those people may have deluded views because of the influence of Soviet education, but they are Christians." Other ministers taking part in the program dealt with problems of the city and neighborhood and of personal ministry to individuals.

Brotherhood Festival Honors Outstanding Workers

Representatives of Europe, Africa, Latin America and the Far East were present at the "festival of brotherhood" held this week at Madison Avenue Presbyterian Church. Thirty-five men and women prominent in brotherhood efforts were honored. Among them were Charles Evans Hughes, Jr., formerly chairman of the mayor's committee on unity; Nelson A. Rockefeller, national chairman of the 1949 Brotherhood Week; and Mrs. Arthur Hays Sulzberger, national chairman of the Community Or-

ganizations Committee. Tribute was paid also to Chinese Consul General C. H. Chang, Ernest B. Kalibala of Uganda, Stephen Krishnayya, education liaison officer to the Indian embassy, and Toru Matsumoto, author of *A Brother Is a Stranger.*

Send Report on Segregation To Mayor O'Dwyer

A fact-finding committee of the National Conference of Christians and Jews last week sent to Mayor O'Dwyer a report on segregation in the city that went so far as to list by name organizations which practice discrimination. Insisting that segregation based on race, creed or color is the greatest single obstacle to good intergroup relations in the city, the report warned that renewed economic distress would seriously imperil peace among different racial and cultural groups. It censured the Stuyvesant Town housing project, which it says "has not yet conformed with the policy of non-discrimination" although enjoying tax exemption despite a city ordinance prohibiting such exemption in housing where restriction based on race, creed or national origin is practiced. The committee charges the Federal Housing Authority with failing to use its influence to force private lending concerns to abandon policies aimed at maintaining anti-minority restrictions in many residential areas. It censures the Brooklyn-Queens Y.M.C.A. for alleged refusal by several of its units to accept Negroes as members "despite the fact that Negroes predominate in the areas where some of these units are located and need such facilities desperately." The report alleges that New York national guard groups persist in a policy of racial segregation.

Says Kingdom of God Must Come in the Home

"Home Builders Are World Builders" was the theme of the annual parent education conference held under the auspices of the Christian education department of the Protestant council of New York. F. Alexander Magoun, professor of human relations at Massachusetts Institute of Technology, told the delegates that humanity will not be saved by politics, economics or science, but only by love. "We need a church with fearlessness in it which will be willing to sacrifice itself for the truth," he said. Seminar speakers were C. Ivar Hellstrom, minister of education at Riverside Church, and James H. Lind, pastor of Immanuel Union Church, Staten Island. Prof. Samuel L. Hamilton of New York University presided.

And So Forth

R. H. Edwin Espy was the speaker at the service sponsored by the metropolitan student Christian council in observance of the Universal Day of Prayer for Students.

New pastor of Broadway Tabernacle is to be Albert J. Penner, minister of Second Congregational Church, Holyoke, Mass. He will be the sixth pastor of the church since it was founded 109 years ago.

Ralph S. Thorn, pastor of Willis Avenue Methodist Church, is the new president of the Bronx division of the Protestant council.

Canon Archibald Frederic Hood of Monmouth Cathedral in Wales preached the first Lenten sermon Sunday at the Cathedral of St. John the Divine. He will also be heard there on the four following Sundays.

J. HENRY CARPENTER.

THE SECRET OF A HAPPY MARRIAGE by *Roy A. Burkhart*

Probably the outstanding person writing today on Christian marriage, Roy Burkhart here presents a manual based on his many years of experience in the field of marriage counseling. It is an ideal solution to the problem of a thoughtful and helpful gift for engaged couples for it will be treasured both before marriage and in after years. In gift format—bound in simulated white leather and complete with a copy of the wedding ceremony. $1.00

PROTESTANT CHURCHES AND INDUSTRIAL AMERICA by *Henry F. May*

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Non-Segregation Plan Is Rejected

Chicago Proposal to Ban Discrimination in Housing Defeated—State Will Probe 'Reds' on Campuses

CHICAGO, March 10.—In one of the most controversial battles to be fought in Chicago's city council in many a day, Alderman Archibald Carey's proposed ordinance to prohibit discrimination on the basis of race or religion in privately constructed housing on ground cleared and made available by the state was defeated March 2 by a vote of 31 to 13. Sixty-four religious, civic and community organizations had come out in favor of the ordinance. However, the issue was not clear-cut. Many persons opposed to discrimination honestly felt that this was not the time to raise the issue, holding that Chicago's primary need is more housing and that passage of the bill would prevent investment by insurance companies which are interested in building housing projects here. Potential investors were said to fear that they might become involved in endless litigation brought by persons who, refused space in a building for normal reasons, could still claim that they were being excluded on racial or religious grounds. Alderman Carey, a Negro minister, carried the fight for the measure almost single-handed. Forces favoring it were overoptimistic of its success. When Mayor Kennelly came out firmly against the measure, its doom was sealed.

Propose Investigation of 'Reds' On Illinois Campuses

By a vote of 38 to 1, the Illinois senate yesterday passed a resolution authorizing an investigation by legislators of alleged Communist activities among students at the University of Chicago and at Roosevelt College here. The house of representatives had previously taken similar action. The resolution was presented after small Communist clubs at the two schools lobbied against the Broyles un-American activities bill now pending in the state house of representatives. Presidents Ernest C. Colwell of the University of Chicago and Edward J. Sparling of Roosevelt College have stated that they welcome the investigation and that the schools have "nothing to conceal." The university newspaper charges that the investigation is an effort to make it appear that all opposition to the Broyles measure is Communist-inspired. The American Civil Liberties Union has denounced that measure as un-American.

Congregational Christians Pursue Separate Course

One hundred Congregational Christians who oppose the merger of their denomination with the Evangelical and Reformed Church met at Spring Valley, Ill., last week to regroup their forces following defeat of anti-merger efforts at the Cleveland meeting of the General Council. Half of them laymen, they came from 27 churches in middle and northern Illinois. They adopted a new name: the "committee in Illinois for the continuation of the Congregational Christian Churches." They discussed plans for association meetings and state conferences, as well as for possible legal action regarding gifts made by churches to national Congregational Christian agencies. Chairman of the Illinois committee is Palmer D. Edmunds, Chicago attorney.

Governor Seeks Provision For New Constitution

Religious groups in Illinois have thus far been almost entirely silent on the issue of calling a convention to revise the state's 79-year-old constitution. Apparently stymied in his efforts to secure passage of a bill which would permit citizens to vote in 1950 on whether they want such a convention, Gov. Adlai Stevenson is taking the issue to the people. In a series of radio addresses he is setting forth reasons why the constitution no longer meets the needs of the state.

Gary Women Demand Crime Cleanup

Two thousand angry Gary, Ind., women besieged Mayor Swartz and the aldermen in city hall March 7 until they secured a promise of resolute and immediate action by authorities to clean up crime, vice and gambling in the city. Their action was touched off by the murder during a holdup of a popular high school teacher. Mayor Swartz ordered the city's houses of prostitution closed. When public indignation continued to mount, he was forced to declare a full-scale ban on gambling as well. At funeral services for the teacher, F. W. Backemeyer, pastor of First Presbyterian Church, declared that what is needed is resignations in the city hall and police department. "A lawless element is telling the public officials what to do, and in our weakness we permit them to do it," he said. Veteran and labor groups joined the women in their protests after they began to get results.

And So Forth

Thirteen Waukegan churches are conducting a religious census of the community under the leadership of Prof. Samuel Kincheloe of the Chicago church federation's department of research and survey. The study, which is being carried on by 350 workers, will be followed by a visitation evangelism program.

Police are searching for a "church firebug" since 19 churches have been damaged by fire of undetermined origin in recent weeks.

Ernest A. Johnson, president of Lake Forest College, is the new moderator of the Chicago presbytery. Said to be the first layman to hold this position, he succeeds Augustus Bennett, pastor of Grace Presbyterian Church, first Negro to serve as moderator of the presbytery.

The Chicago juvenile protective association reports that 55 per cent of the nearly 4,000 cases it handled in 1948 were caused by the "liquor problem."

Persons with a tendency to go to sleep in church should take warning. Judge Mason S. Sullivan the other day fined Frank Regan $50 and costs after he was charged with disorderly conduct because he slept so long and snored so loudly he disturbed three funeral masses in Holy Name Cathedral. VIRGIL E. LOWDER.

Campaign Aims To End Betting

Michigan Churches Seek State Measure to Ban Pari-Mutuel Gambling—Council Sets New Goal

DETROIT, March 9.—Michigan churches have been making front-page headlines with their campaign to persuade the legislature to outlaw pari-mutuel betting. The effort, led by the Michigan and Detroit councils of churches, has won the official support of the councils of churchwomen in the state and of scores of other bodies. The response to the petitions made available for signing in 2,000 churches Feb. 13 was overwhelming. Legislators have bills embodying the churches' demands ready for submission. Paul Silas Heath of Kalamazoo, president of the state council, recently led a delegation of several carloads of ministers to the state capitol in Lansing to lobby for their cause. "Pari-mutuel gambling may bring the state $3 million a year in revenue," Dr. Heath points out, "but money raised from immoral exploitation of the people costs more than it brings." The campaign is given a fighting chance to succeed.

Urge Building for Detroit Council

The 500 delegates who attended the recent 30th annual banquet of the Detroit council of churches were challenged to help the council obtain its own building on the plea that such an edifice "would be a tangible symbol of Protestant strength and unity." The report of this correspondent as executive secretary revealed that the council's income for 1948, $73,504.17, was the largest in its history. Delegates adopted a budget of $86,000 for 1949 and re-elected as president Frederick H. Olert of First Presbyterian Church, who is now on a world tour. Vice-president Chester A. McPheeters, pastor of Metropolitan Methodist Church, is heading the council during Dr. Olert's absence.

'United Action Sunday' Widely Observed

Celebration of United Action Sunday Feb. 20 by the 550 churches affiliated with the Detroit council of churches was widely pronounced "the most successful ecumenical celebration ever held in the community." Each pastor was asked to observe the day by exchanging pulpits with some other pastor, by inviting a layman to his pulpit or by himself presenting a message on the importance of interdenominational cooperation. Irwin C. Johnson, rector of St. John's Episcopal Church and chairman of the project, launched the observance with a radio appeal for participation. Churches cooperated by publicizing the observance in their bulletins and by sermons and special talks. The following week many of them sent to their mailing lists a folder describing the activities of the council of churches.

Episcopal Women Lose Fight For Vestry Service

At the 116th convention of the Episcopal diocese of Michigan, women lost their third fight for the right to serve on parish vestries

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- *Detachment Versus Attachment* —W. Norman Pittenger
- *Latin-American Variations on the Protestant Theme* —Alberto Rembao
- *The Reign of God* —Chester C. McCown
- *The Preacher* —Ralph W. Sockman
- *Theology and Philosophy of Religion* —J. Harry Cotton
- *"The Russian Idea"* —Reinhold Niebuhr
- *The Genius of Protestant Worship* —Clarence Seidenspinner
- *Contemporary Education and Sir Richard Livingstone* —Herbert East Richards
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in the diocese. On a proposal to change the designation in the present canon from "males" to "members," the vote was 167 for to 123 against—still under the two-thirds majority necessary to effect the change. One rector was quoted as saying: "We have things in the vestry that are confidential and I question whether our confidences would be kept if women were members." Another rector pleaded for the change "from the purely democratic standpoint." A prominent layman, insisting that women do three-fourths of the work, urged: "You are going to lose in the end; let's give up gracefully." To Edward M. Swan, head of the local branch of the National Association for the Advancement of Colored People, the convention awarded a plaque honoring him as "the man who has done most in the diocese toward race fellowship." It gave special recognition to Willa Hutson for her 25 years as assistant treasurer. Among the delegates elected to attend the denomination's General Convention next fall was Gov. G. Mennen Williams.

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Urges Attention to the Unchurched

Addressing the annual meeting of the Congregational association of Detroit held Feb. 1 at Bushnell Church, Helen Kenyon, moderator of the General Council of the Congregational Christian Churches, appealed for attention to the 56 per cent of the U.S. population which has moved to new communities since 1941 and is unchurched. "The churches have a big job in view of the fact that where people have come into new communities, even where there are churches, 88 per cent of the population is not connected with any religious institution," Miss Kenyon asserted. Michigan's Congregational churches have voted about two to one against the proposed merger of the denomination with the Evangelical and Reformed Church.

And So Forth

Detroit's noonday Lenten services, held daily in downtown Central Methodist Church and broadcast over the radio, have as speakers this year James W. Clarke of Second Presbyterian Church, St. Louis; Bishop W. Y. Bell of the Colored Methodist Episcopal Church; Ralph W. Sockman and Charles T. Leber of New York; Episcopal Bishop Austin Pardue of Pittsburgh; Clarence W. Cranford of Washington, D. C.; Joseph R. Sizoo of the New Brunswick Theological Seminary; Bishop Richard S. Emrich of the Episcopal diocese of Michigan; and Dean John J. Weaver of St. Paul's Cathedral, Detroit.

Herbert B. Hudnut, pastor of Woodward Avenue Presbyterian Church, holds 30-minute "midweek vespers" of prayer and meditation for commuters on their way home from work. The services start at 5:15 p.m.

Fifteen hundred young people representing Detroit's chapter of Youth for Christ, the Christian Endeavor, the Holiness Youth Crusade and the Christian youth council of the city council of churches took part in a united rally Feb. 13 at Metropolitan Methodist Church. Reuben Mueller, youth director of the Evangelical United Brethren Church, gave the main address.

Top leaders of management, the C.I.O. and the A. F. of L. spoke and served as discussion leaders at the second annual workshop on human relations in industry sponsored Feb. 21-23 by the local council of churches and Wayne University's institute of industrial relations.

G. MERRILL LENOX.

Toronto Student Mission Succeeds

Impact of Week-Long Presentation on University Campus Persisting—Train for Rural Work

TORONTO, March 8.—University of Toronto students are still feeling the impact of the Jan. 16-29 mission, when a team of outstanding religious leaders brought to the campus a presentation of the relevancy of the Christian faith for today. Late in February the continuation committee met to evaluate the result of the mission. It was agreed that although the chapel services, panel discussion groups, forums and supper meetings directed by the missioners were extremely useful, the "bull sessions" in the various university residences, often running from 9 p.m. until after midnight, had been most effective in bringing confused or indifferent students face to face with the challenge of the gospel. A number of such sessions have been held weekly since the January mission. Together with specially organized discussion groups led by local clergymen and by theological professors, these sessions are helping well over 100 students to obtain a fuller vision of the Christian faith and life. One indirect result has been the deepening of a spirit of mutual understanding and appreciation among the Christian organizations on the campus, such as the Student Christian Movement, the varsity Christian fellowship and the Canterbury club, which jointly sponsored the mission.

Neill Lectures Attract Large Crowds

Chief missioner during the week in January was Bishop Stephen C. Neill, assistant to the Archbishop of Canterbury and associate secretary of the World Council of Churches. His daily five o'clock lectures drew ever growing numbers of students to the university's main auditorium. On the last day, the hall was packed and many were turned away. The bishop spoke on such arresting themes as "Has God Anything to Say?" "Make Up Your Mind," "Who Is This Jesus Christ?" "What Is Wrong with All of Us?" and "Living as a Christian." In his treatment of his subjects, and his quiet, penetrating delivery, Bishop Neill confirmed his reputation as a magnificent spokesman for Christianity to thinking young people.

Seminary Students Aid in Recruiting Ministers

In recent weeks theological students in this area have undertaken to help enlist more young men in the Christian ministry. At the United Church's theological seminary in Kingston, students organized a "Christian renewal conference" to which 60 members of near-by young people's societies were invited. Theological professors and local ministers addressed the young people on the central themes of the Christian faith, and a special presentation of the need for full-time Christian workers was made. Students at the Anglican seminaries in Toronto have undertaken a campaign to encourage young men to enter the ministry

by offering to present the challenge of the vocation to Toronto congregations. As a result of their experiences in the campaign, students of both Trinity and Wycliffe colleges have become convinced that the church needs to make a more widespread attempt to recruit members for its clergy. Trinity seminarians have expressed their concern to Archbishop Kingston, Anglican primate, asking whether some sort of national campaign could not be undertaken by the church. The primate has made clear his interest in the proposition and has promised to bring it to the attention of the church's executive committee at the next meeting.

Toronto Anglican Diocese Plans Rural Emphasis

At the February meeting of the Toronto Anglican diocese's rural committee, special attention was given to the plan for student training in rural work. This new departure in Anglican student training provides for a 10-day school to be held in Mono Mills, a small rural parish north of Toronto, early in May. It will endeavor to orient students in the problems of rural sociology, pastoral calling in rural areas, preaching to rural people and Christian education among rural children. How far the church succeeds in reforging an adequate policy of rural work in Canada will probably depend upon the results of this experiment and its effect in stimulating other dioceses to similar efforts. The committee heard that the rectory survey which it is sponsoring is progressing nicely; hope is growing that it will bring about considerable physical improvement in rectories in the rural areas north of Toronto.

United Church Works for Higher Stipends

The campaign to raise ministers' salaries in the United Church of Canada is well under way. As a result of the suggestion by last fall's General Council that a minimum salary of $2,100 and manse be established in 1949, to be raised to $2,400 and manse by 1951, the drive is being carried on by committees in every conference of the dominion. J. I. MacKay, director of the campaign, says that hundreds of congregations have increased salaries without waiting for the committee to act. The executive of the church's Home Mission Board at a recent meeting proposed that a cost-of-living bonus of $100 be given to all ministers on aid-receiving charges; this would bring their annual minimum stipend up to $1,950. The board is also asking for an increase in its appropriation for 1949 to $150,000, so that it can provide a minimum salary of $2,100 by next year. Perhaps the most significant thing about this United Church campaign is that it has the support of influential laymen, many of whom are serving actively on the committees.

And So Forth

At the annual meeting of the Canadian branch of Lutheran World Relief, it was revealed that during the past three years the organization has sent around 120 tons of clothing and 648 tons of food to Germany. This represents a total value of $623,000; shipping and handling charges required $406,000 additional. The Canadian Council of Churches' committee on relief abroad has received 291 tons of clothing to date

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Peter Gordon White, formerly secretary of Christian education for the United Church in Manitoba, has joined the editorial staff of the United Church Publishing House's department of Sunday school publications.

On his return in mid-February from attending the meeting of the World Council of Churches' executive committee in Switzerland, Gordon A. Sisco, secretary of the United Church of Canada, said that Communist policy toward religion behind the iron curtain is slowly becoming clear; it is to eliminate leaders hostile to that policy and replace them with "sympathizers," to separate youth from the church, to bring all the national Orthodox churches into line with the Russian Orthodox Church, and to oppose the World Council of Churches along with Roman Catholicism.

Bishop John Lyons of the Anglican diocese of Ontario has been elected metropolitan of the Anglican province of Ontario, succeeding the late Archbishop Seager. R. W. Soward, leading layman, has been named chancellor of the Anglican diocese of Toronto. W. E. MANN.

Northcott Speaking Schedule

Inquiries concerning speaking and preaching engagements for Cecil Northcott, secretary of the London Missionary Society and British correspondent for The Christian Century, should be addressed in care of Eleanor Browne, World Council of Churches, 297 Fourth Ave., New York 10, N.Y. Dr. Northcott is available for engagements from May 18 to June 30.

Housing Profits Go to Churches

Memphis Layman Sets Up Corporation to Assist Religious Projects—Ministers 'Locked Out'

MEMPHIS, March 9.—A. B. Chambers, a member of Holy Trinity Episcopal Church here, has launched a new housing corporation all the profits of which will be devoted to religious projects. Trinity Social Service, Inc., has on the market 13 houses at around $16,000 each. Twenty per cent of the corporation's profits will go to Holy Trinity for use in religious education, 10 per cent to the church's building fund, and 70 per cent into an interdenominational fund for the correction of children's physical defects.

Dissident Factions Work Against Ministers

Dissident factions in St. Andrew's African Methodist Episcopal Church and in Salem Gilfield Baptist Church are trying to keep their pastors from carrying on their duties. When Fred Coleman of St. Andrew's reached his church one morning, he found the door barred by steel strips. He called police, then attacked the barrier with a crowbar. Spokesmen for the anti-Coleman group in the church said they nailed up the door in protest against the minister's joining others to file charges against Bishop John N. Clayborn of the Kentucky-Tennessee A.M.E. district "when he knew the bishop was not guilty." Clayborn was recently acquitted of charges of maladministration, forgery and fraud by a church jury in Louisville. At Salem Gilfield, a riot was touched off when dissidents formed a solid picket line around the church to prevent the minister, A. L. McCargo, from entering. The timely arrival of 20 policemen prevented violence.

Episcopal Convention Sets Up Seminary Student Fund

The 117th annual convention of the Episcopal diocese of Tennessee, which met in Chattanooga in January, established a seminary students' aid fund in memory of Bishop James M. Maxon, who died last year. It referred to the bishop and council a motion to join the Tennessee council of churches. Bishop E. P. Dandridge told delegates that there is a dangerous tendency toward totalitarian government in this country, and an increasing dependency on government handouts. This dependence, he said, "leads toward selfishness . . . and materialism in personal life." The week following the convention, the ninth annual meeting of the Episcopal Church's National Youth Commission was held at Monteagle, Tenn.

Memphis Business Expanding

A six-page article in the current issue of *Business Week* on the bid Memphis is making for new industries credits the city's business men with leading the rebellion in the state primary against the Crump political machine. "They didn't lick Crump, or try to, in his own baliwick," says the article. "But they opened a crack that will

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Practical Theology	Theodore Ferris, William R. Forrester, Elton Trueblood, and others to be announced.
Missions	C. W. Iglehart
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Sacred Music	Marguerite Hazzard, Ray F. Brown

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widen in future elections." Pictures accompanying the article show the work being done on the Memphis harbor, which will provide some 9,000 acres as sites for factories. The city has double the number of factories it had 10 years ago. Hospital and church building is also going forward in the city. Construction of a $500,000 addition to the Methodist hospital is under way, and funds are on hand for the erection of three new Methodist churches this year. Anna Mahler, who devoted her life to the education of Memphis youth, died recently, leaving her fortune to build a nurses' home adjacent to the state tuberculosis sanatorium here. Perhaps pertinent to this paragraph is the fact that K. S. Keyes, well known Miami realtor, recently addressed Memphis real-estate men on the subject of tithing.

Ask Funds for State Colleges

Governor Browning has asked for $8,500,000 to improve the Tennessee state colleges. J. M. Smith, president of Memphis State College, is serving as commissioner of education in the governor's cabinet; during his absence Lamar Newport is acting president of the school. . . . Peyton N. Rhodes is the new president of Southwestern College here, succeeding Charles E. Diehl, who had headed the institution since 1917. . . . Chancellor Robert M. Hutchins of the University of Chicago recently spent a day speaking to the students of Memphis colleges. . . . President F. D. Patterson of Tuskegee Institute spoke at LeMoyne College here as the United Negro College Fund campaign was launched.

And So Forth

One of the incongruities in Tennessee's economy was eliminated when the general assembly recently passed a bill removing all state margarine taxes. Before the assembly recessed, the house had voted in favor of the senate-approved bill calling for a popular vote next Nov. 8 on a limited constitutional convention. This measure was one of the governor's major pieces of legislation.

In Arkansas, a premarital health bill which had the approval of the state public health association and various civic organizations was defeated in the house of representatives by a vote of 48 to 30.

In Mississippi, the state academy of science has bought a 32-acre estate at Ocean Springs as a permanent home. The academy's research laboratory will be housed there. Many Mississippians wondered why a site was not procured near the state university.

A committee of prominent citizens has been named by the city commission to cooperate with the police department in ridding Memphis of undesirable comic books. Many drugstores had thrown out comic books in that category before the committee was named.

Judge Henderson has sustained Lloyd Binford, chairman of Memphis' board of censors, in banning the motion picture "Curley" because it shows Negro and white children playing and attending school together.

On the final night of Brotherhood Week, which was widely observed in Memphis, a cross was burned in Overton park.

MARSHALL WINGFIELD.

Methodist Women For Civil Rights

Delegates from 9 Southeastern States Pledge Support of Truman Program, Denounce Ku Klux Klan

HUNTINGTON, W. VA., March 8.—The 400 delegates to the annual convention in Louisville of the Southeastern jurisdiction of the Methodist Women's Society for Christian Service pledged support to President Truman's civil rights program and denounced the activities of the Ku Klux Klan. They represented 300,000 women in nine southeastern states and Cuba. Dean Harold Bosley of the Duke University divinity school appealed to the convention for greater support of institutional religion. "Religion is personal but not private," he said, "and it cannot be properly shared unless we have an institution to perpetuate it." E. Harold Mohn, director of the Methodist "Advance for Christ" movement, announced that the denomination plans to raise $50 million for world missions during the next four years. "Current worldwide secularism is more devastating and deadly than the paganism we confront in foreign mission lands," he told the women.

C.I.O. Will Fight for Non-Segregation in Kentucky

Addressing a tri-state conference of United Auto Workers at Louisville recently, William B. Taylor, C.I.O. regional director, announced that the parent union will fight to abolish racial segregation in the Louisville public schools and to obtain passage of a civil rights law in Kentucky. He advocated repeal of the state's Day law, which requires that the races be separated in schools. Taylor's statement has produced friction in C.I.O. circles in Kentucky. When a U.A.W. local advised the director that it does not approve his position and urged him to "retract any impression . . . that you represent the thinking of members," Taylor replied that he had simply enunciated the national C.I.O. policy on segregation and discrimination, and that he thought that policy should be implemented in Kentucky.

News of the Colleges

Centre College at Danville, Ky., announces that next fall it will award two full scholarships to selected foreign students among the displaced persons arriving in this country, and that it is endeavoring to find ways by which it can continue to give practical assistance to Hangchow College in China. . . . Celebrating the dedication of the new John L. Hill chapel on its campus, Georgetown College in Kentucky recently awarded honorary degrees to 15 distinguished leaders in various fields. . . . "Life Planning Week" at Marshall College in this city, conducted under the sponsorship of the University Christian Mission, brought a number of prominent religious leaders to the campus and the community, among them James L. Stoner, director of the mission; President Raymond F. McLain of Transylvania College, Lexington, Ky.; Prof. Wayne S. Huffman of Bowling Green (Ohio) State University's history depart-

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ment; Congressman Brooks Hays of Arkansas; and Mrs. James D. Wyker of Mount Vernon, Ohio, a Disciple representative at Amsterdam.

Catholic Information Center Opens in Louisville

Louisville's first Catholic information center was opened recently with elaborate ceremonies led by Archbishop John A. Floersh. Strategically located in the downtown area, it contains a reference library, a reading room, a lending service, a bookstore and conference rooms. Its major purpose is to make information about Catholicism more readily available to non-Catholics. In a sermon at the cathedral before the ceremony, Prof. John A. O'Brien of the University of Notre Dame said that there are at least 100 million churchless people in the U. S. whom Catholics should reach for conversion.

Report Jews Working on New 'Bible'

In a recent address at Louisville, Israel Tabuk, president of the Rabbinical Council of America, said that as part of the great upsurge of sentiment and culture in Israel today, scholars from all over the world are at work in Jerusalem on new religious writings which may become a third Bible, ranking with the Old and New Testaments. Pointing out that the first Jewish commonwealth created Judaism and the Old Testament and that the second saw the establishment of Christianity and the New Testament, Rabbi Tabuk predicted that the third Jewish commonwealth will produce a new religion of international morality which "will go forth to influence mankind." He reported that plans are under way to set up a world supreme court of religious law in Jerusalem, which would be tantamount to the re-establishment of the ancient Sanhedrin.

And So Forth

At the 121st annual convention of the Episcopal diocese of Kentucky, Bishop Charles Clingman declared that the proposal for the union of all Protestant denominations in the U. S. should receive careful scrutiny and study. Noting that the question will be a paramount issue at the national Episcopal convention in San Francisco next fall, Bishop Clingman urged that all delegates prepare to argue intelligently for or against union.

The Fort Mitchell Baptist Church at Covington, Ky., has installed a television set in its youth center.

Leading authorities on family relationships and domestic problems were on the program of the family living institute sponsored in Louisville last month by the community chest's health and welfare council.

At Founders' Day exercises at Southern Baptist Seminary, Louisville, President Ellis Fuller announced the launching of a $4 million building program to provide a dormitory for 250 families, an alumni memorial chapel, a faculty center, a library and a dormitory for missionaries on furlough.

J. Maurice Trimmer.

Churches' Committee Investigates Discrimination in Beloit

The social action committee of the federated churches of Beloit, Wis., recently conducted a survey on "some phases of discrimination" in the city. Decision to make the survey came after a group of young people from the Second Methodist (Negro) Church and their pastor were denied admittance to Beloit's new roller-skating rink and were told that arrangements might be made for them to skate on a special night. The manager maintained that he had no desire to discriminate, but feared other skaters might object and cause a disturbance. The survey conducted by the churches' committee covered employment, restaurants, recreation, public schools and cooperative agencies. It disclosed that many young Negroes are leaving the city to find employment because few jobs in the skilled labor field are offered in Beloit, and that the city itself has no Negroes in its employ. Only three eating-places in the downtown area offer courteous service to Negroes. One tax-supported swimming pool discourages Negro patronage, another practices no discrimination. A privately owned skating rink and a bowling alley prefer to set aside one night weekly for Negroes. Such discrimination, the report notes, violates Section 340.75 of the Wisconsin statutes. The committee found that no discrimination exists in Y.M. and Y.W. programs or in the public schools, but suggests that the hiring of Negro teachers would be a distinct advance. Its report urges that fair-minded individuals and groups seek to halt additions to the existing pattern of discrimination, which "defeats initiative on the part of young Negroes," and work toward its eventual elimination.

CLEVELAND CONFERENCE

(Continued from page 372)

humility" and in general should preach a "righteous and dynamic faith," because "no people is ever great, even in worldly terms, without a faith . . ." Accepting it as a fact that "our generation is destined to live in the midst of uncertainty and turmoil," the message held that "God rules. . . . We are laborers together with God, and with him all things are possible."

Meeting with Bohlen

The discussions of the conference were largely carried on in three main sections, which considered the churches and the United Nations, American policy in Europe and American policy in the Far East. The second of these attracted the largest number of delegates. This section devoted one afternoon to a discussion of the Atlantic pact. Ninety minutes of the 150 devoted to this question were taken up by Charles E. Bohlen, counselor to the department of state, who came from Washington for this purpose. The press was excluded from the section while Mr. Bohlen was present. As a consequence of this reporter's protest against this arrangement, several delegates took notes and shared them with me and other press representatives afterward. They reveal that Mr. Bohlen told the delegates nothing they did not already know from the newspapers concerning the nature of the pact.

The pact's main principle, said Mr. Bohlen, is that "an armed attack on one is regarded as an attack on all." He insisted, however, that this is not a military pact but a regional agreement of the kind permitted under article 51 of the United Nations Charter. He said the state depart-

ment decided that a universal security arrangement, which could be proposed through the United Nations, was not desirable because it might split the United Nations, might be vetoed by Russia, would not be as effective as a regional arrangement and would require us to take in countries like Siam which we might not be able to defend. In the question period he denied that any pressure had been applied by Washington on any Scandinavian country, said there had been no discussion of the desirability of inviting Spain to join the pact but indicated that Portugal, which controls the Azores, was in a different category.

The Church Roll

Paul C. Empie of the National Lutheran Council and Roswell P. Barnes of the Federal Council of Churches are to spend April and May in Germany on an assignment for American Military Government's cultural relations committee.

James V. Claypool, secretary of the American Bible Society's department on use of the Bible, left New York March 1 to take charge of the society's work in Chicago. He replaces Robert Taylor, who has been transferred to the New York office.

Bernard Iddings Bell, Protestant Episcopal representative on the University of Chicago campus, will go to England this summer to observe changes in attitudes and methods of religious education of the past 10 years. He will preach in St. Paul's Cathedral and at St. Martin's-in-the-Fields, London, June 26, and in seven cathedrals in other cities during the following month.

Albert Schweitzer will come to the U.S. for the first time this summer to participate in the international convocation to be held in Aspen, Colo., June 27-July 17 to commemorate the 200th anniversary of Goethe's birth.

Harper Sibley was re-elected president of Church World Service for the third consecutive year at the recent annual meeting of the agency.

The National Lutheran Council has appointed Gynther Storaasli, who retired last year after 28 years as an army chaplain, to head its bureau of service of military personnel.

Roland Kiss, former undersecretary in the Hungarian ministry of defense, has been elected lay president of the Hungarian Reformed Church's Danubian district. His election came after John Kardos, lawyer who defended Bishop Lajos Ordass at his trial last year, declined to accept his election to the post. Dr. Kiss succeeds Andrew Lazar, former minister of justice, who resigned after holding the office since May 1946.

Recent deaths in the field of religion: D. Charles Gardner, Episcopal clergyman who served as chaplain of Stanford University for 34 years prior to his retirement in 1936, at Palo Alto, on Dec. 31, at the age of 77. . . . Katherine Lambert, for many years an official of the Y.W.C.A. in New York city and an honorary member of the organization's national board, on Feb. 9, at the age of 83. . . . Isoo Abe, who introduced into Japan the game of American baseball which he had learned while a student at Hartford Theological Seminary, and widely known as the father of Japanese socialism, in Tokyo, Feb. 10, at the age of 84. . . . John Chamberlain Ward, retired bishop of the Protestant Episcopal diocese of Erie, Pa., on Feb. 15, at the age of 75. . . . William Albert Vrooman, prominent Unitarian minister who served in both Canada and the U.S., in Upper Montclair, N.J., on Feb. 17, at the age of 84. . . . John H. Raven, formerly president of the New Brunswick Theological Seminary, New Brunswick, N.J., and author of books on the Bible, on Feb. 25, at the age of 78.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Act of Violence (MGM) *Melodrama.* Veteran, respected, happy in postwar business and married life, suddenly finds himself shadowed with murderous intent by lone survivor of group of prisoners in nazi camp whose plan to escape he had revealed to win favors, a fact that has secretly tortured his conscience. There ensues a panic-stricken flight which leads him to seek aid from the underworld, ends not by logic but by accident. Directed for the utmost in realism, suspense and terror. Regrettably, the *moral dilemma* becomes completely *confused* and underworld sequences are degrading. M

The Kissing Bandit (RKO) Kathryn Grayson, Frank Sinatra. *Comedy,* with songs. Timorous youth returns to pioneer Spanish California to find his dead father's legacy is leadership of a bandit gang, proceeds to take over, fearfully at first, more enthusiastically when victim in first project proves to be the governor's beautiful daughter. Possibilities here, but they have been wasted on a *feeble story feebly done.* Plot goes by fits and starts, soon becomes weary. Synthetic accents render dialogue almost unintelligible. M,Y

Miss Tatlock's Millions (Par.) *Comedy.* Hired to protect bibulous guardian who has "lost" feeble-minded heir he was supposed to keep hidden but must now produce for a will-reading, small-time actor poses as the missing imbecile, creates havoc among conniving relatives when he recovers, falls in love with supposed sister, etc. Good acting and directorial talent in a story in the *worst possible taste,* with imbecility, a suggestion of incest and vast drinking propensities presented as material for riotous farce. M

BEST CURRENT FILMS

For Family: The Boy with Green Hair, Deep Waters, Fighting Father Dunne, The Hills of Home, I Remember Mama, Life with Father, Melody Time, Nanook of the North, Olympic Games of 1948, The Search, The Secret Land, So Dear to My Heart.

For Mature Audience: The Accused, Apartment for Peggy, Command Decision, Day of Wrath, Four Faces West, Hamlet, High Fury, Johnny Belinda, A Letter to Three Wives, Live Today for Tomorrow, Paisan, Pitfall, Red River, The Red Shoes, Shoeshine, The Snake Pit, Treasure of the Sierra Madre.

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